

WOMEN UNDER THE SOUTHERN CROSS



MARGARET
ROSS
MILLER

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Women under the
Southern Cross

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THE CHRIST OF THE ANDES

Women Under the Southern Cross



Margaret Ross Miller

1935

Boston, Massachusetts

THE CENTRAL COMMITTEE
ON THE UNITED STUDY OF FOREIGN MISSIONS

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BOSTON, MASSACHUSETTS

PRINTED BY THE VERMONT PRINTING COMPANY, BRATTLEBORO
MANUFACTURED IN THE UNITED STATES OF AMERICA

TO MY HUSBAND AND DAUGHTER
DEAREST OF ALL COMRADES AND CO-LABORERS
IN LOYAL AND HEROIC EFFORT
TO CARRY THE MESSAGE OF THE LIVING CHRIST
TO OUR SOUTH AMERICAN NEIGHBORS;
AND TO THE MEN AND WOMEN
SPEAKING SPANISH, PORTUGUESE AND ENGLISH
WHO HAVE CONTRIBUTED SO
GRACIOUSLY TO THE MAKING OF THIS BOOK

THE SOUTHERN CROSS

"Under the Southern Cross,
Toiling, pondering, sleeping,
It helps my weak faith mightily
To know those stars are keeping
In cross-like form their vigil bright,
Where God's own children rest tonight."

"That constellation of the Southern Hemisphere symbolized to me the heart of the great Spanish American race that sang and sorrowed, that toiled and triumphed in the hemisphere over which it shone,—a people who loved beauty and stressed the things of the heart."

EVELYN MILLER.

The cover design shows the beautiful National Flower of Chile, called by the Araucanian Indians COPIHUE (pronounced Ko-pee-way) with a border of Inca design. Throughout Chile and to every heart in the country nothing is more dear nor considered more truly Chilean than this flower. The deep green of the vine, festooning evergreen shrubs and trees, forms a wonderful background for the delicate, long, wax-like red bells. Ruiz and Pavon, authors of *La Flora* of Peru and Chile, gave it the name of *Lapageria rosea* and dedicated it to Josefina Pagerie, wife of Napoleon.

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FOREWORD

IT is with great satisfaction that the Central Committee presents to the women of North America a book about the women of South America. Who can be so thoroughly qualified to write this book as our author? She is a United States citizen, a former missionary with her husband in Mexico, who is now the Bishop for South America for the Methodist Episcopal Church,—Rev. George A. Miller, D.D. In Mrs. Miller are united the knowledge, interest and love of the three Americas,—North, Central and South.

We confess that for most of us women of North America the knowledge of South America and her living conditions, needs, aspirations and attainments is very limited. Those whose Boards have missionaries in the Southern Continent will feel the need of becoming thoroughly acquainted with the work for which they are responsible. And the large number who have never been connected with South American mission work are under an even greater obligation to read and study and be intelligent about these other American women.

Because so many of us are deplorably ignorant even as to the geography of the continent south of us, the Committee offers a map to its readers, and suggests that a knowledge of Geography is a helpful prelude to a study of Life.

This book is confined to the study of South America rather than of the whole Latin American field.

May this study draw us near to our sisters of the Southern Continent and reveal to each of us how we may more efficiently work and pray with them for the coming of the Kingdom.

THE CENTRAL COMMITTEE
ON THE UNITED STUDY OF FOREIGN MISSIONS

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MRS. EDWIN W. LENTZ

Women Under The Southern Cross

Ama a tu vecino y te amará.

Love thy neighbor and he will love thee.

THIS is not a handbook on South American Missions nor yet an attempt to discuss mission boards nor their missionaries who have served or are now present in this vast field. Their works do follow these men and women and their best testimony is the lives of those with whom they have lived for over half a century. Truly they are known by the fruits of their labors. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do," said our Lord. These modern disciples have seen many changes come to pass. Miracles have been wrought by the power of the world's Redeemer.

Nor is this a treatise on South American women. It is merely an effort to set forth samples, here and there, of many diverse but significant features of the life of women in South America as they meet the conditions of today and face the unfoldings of tomorrow. An effort is made to describe typical situations and give honest illustrations; but there remain vast areas of interest and activities for which there is no room even for honorable mention. The omissions are more numerous than the inclusions in this skeleton outline of the interesting lives

of the women of a continent whose glory is its youth and whose significance for the world is that of a cradle rather than a monument.

Something, however, is possible within the limits prescribed. Chips floating on the surface of a stream may indicate the movements of the current, and the facts here mentioned will serve as indices of the direction and velocity of the religious, educational, industrial, political and domestic lives of the women of the only continent that still has room to grow.

There has been a sincere effort on the part of the author to secure data by personal visits, letters and questionnaires from all Evangelical groups working in South America. Blessings on those whose generous response has made possible this outline! The pity is that so much of their good news has been crowded out because the available space is limited. If only it were possible to publish it all! Some have failed to send material, and in such cases the author has done her best to supply the lack. Some churches do not maintain organized work among women, sometimes because the total emphasis is placed upon attendance at church meetings and sometimes because the family is considered an all-inclusive unit, not to be divided on age and sex lines. Sometimes tradition rules that what is good for the man is considered good for all.

There are at least six social types in South America. The aborigines of Terra del Fuego and the uncivilized Indians of the Amazon and the remote Chaco make up the background of the picture. The civilized Indians of the Andean republics, the better Chaco and Southern Chile

come next. After them come the "rotos" or "peons" by whatever local name, who do the world's work. Fourth in the scale appears the rapidly emerging middle class. The aristocratic upper class is still socially and politically in evidence. The sixth class is made up of scattered individuals or groups of foreigners who, for political, educational, commercial, professional or missionary reasons, live among and like the South Americans.

South America has a past, a succession of pasts, marked off by a series of conquests. The Imperial Incas superseded a previous civilization that conquered another one before it, and so on back through four epochs. Four hundred years ago the Spaniards conquered the Incas, and three hundred years later the republican independence finished the Spanish Colonial Period. A hundred years later the Panama Canal and the World War helped to end a turbulent century of readjustments and turned the continent toward tomorrow.

Throughout this vast social complex great currents are moving. Unequal velocities here and there produce occasional eddies in the stream, and driftwood from the past may clog the channels; but the great movement is positively forward. Youth is in the saddle, spring is in the air, a sense of destiny is everywhere. Here are all the traits of adolescence, an idealism not always practical, frequent changes and reorganizations, a propensity for high-sounding names and ideas, a self-sufficient nationalism, an overflowing energy; but all moving onward.

From the Spanish Colonial Period with its Moslem survivals come the precedents and traditions so graphically

outlined in Prescott's classic story of the conquest. Was ever another like it? Up through this layer of tradition and colonial inheritance is springing the new life and growth of a modern renaissance, unique among the nations. To us in our time it is given to witness the unfolding of one of the major social movements of the ages, a continental civilization in the making.

Eight dominant tendencies may be identified in contemporary South American life. Without attempting to appraise their order of importance they may be listed as follows:

1. The educational, civil and political emancipation of women.
2. The energetic, turbulent but socially minded student movement.
3. The widening gulf of separation between church and state.
4. Increasing sympathy with the Russian experiment.
5. Improving public education, especially in leading centers.
6. The increasing political consciousness of labor.
7. A strong sense of national self-sufficiency.
8. The extending influence of the Evangelical movement and of the principles by which it takes root in national life and grows.

Evangelical Missions in South America fall into three general classes.* There are churches representing mis-

* While the words Evangelical and Protestant are synonymous, Evangelical is the preferred word in South America.

sion boards that think and work in terms of the whole cause and as far as possible endeavor to cooperate with other agencies on the field. There are denominations that go their individual ways regardless of what others may do or plan, and there are the independent "faith missions."

In all the more progressive regions organized societies of Evangelical women are working for the same ideals that bind women together everywhere for religious devotion and human betterment. Never belligerent or assertive, these Southern women with grace, good nature and perseverance are moving toward their chosen goal. To discuss them as a racial unit would be unfair, unkind and impossible. Only a kaleidoscopic glimpse can be given as we speed over this vast continent with its decisive significance for the world of tomorrow. Future success or failure of South American civilization lies largely with these women.

CHAPTER I

YESTERDAY AND TODAY

Tiempo tras tiempo viene.

Time will bring new opportunities.

A Continent Half Unknown

FOR a century and a half international thinking in the United States has run around the world east and west, with little definite knowledge of South America as a continent potentially as great as North America. "How nice that you are going to South America where it is always warm and pleasant," exclaimed an officer of a mission board in New York. "Better leave your warm clothes at home."

Now the lands south of the equator may seem upside down when the Fourth of July comes in midwinter and Christmas in the heat of summer; but winter is cold and summer is warm even as in North America, and one needs the same kinds and weights of clothing in both continents. On the West Coast an overcoat is often needed even when crossing the equator.

One of the ten South American Republics, Brazil, exceeds the whole United States in size by an area of 200,000 square miles, or four time the state of New York.

Argentina, located in the south temperate zone, has a climate like that of the United States. In it could be placed

all that part of our country that lies east of the Mississippi River, plus the first tier of states west of it.

Bolivia is comfortably half a dozen times larger than the combined areas of New York, New Jersey, Pennsylvania and Delaware.

Into Chile could be put four Nebraskas.

Peru would obscure California, Oregon, Washington, Nevada, Arizona, Utah and Idaho if placed over them on the map.

Paraguay is only four times bigger than the state of Indiana, while little Uruguay could wrap within its limits North Dakota.

Texas could be lost twice in Venezuela and still leave room for Kentucky and Tennessee.

On the globe Ecuador does not spread like a giant; but it could hold all of New England, New York and New Jersey.

Finally, there is Colombia, a land of splendid promise and mighty resources, whose nearest port is only 950 miles from the nearest port of the United States. This Republic has an area as great as that of Germany, France, Holland and Belgium combined.

The three Guianas, being British, French and Dutch dependencies, are not discussed in this book.

Commercial relations between North and South America have become increasingly important since the World War, and the United States is now doing more business with South America than with Japan, the Far East, China and India combined. Yet for some reason this

vast and growing civilization has received but a tiny fraction of the totals of missionary money spent in the Far East for the erection of universities, colleges and hospitals; also for the maintenance of missionary staffs, in comparison with which the total of missionaries sent to South America is negligible. In all South America there is not a single Evangelical school that corresponds to a College of Liberal Arts in the United States.

In general, North Americans have maintained an attitude somewhat similar to that of a generous giver to missionary causes, who in a meeting of missionary-minded women in the Middle West, said, "I am giving my money where it is needed and not to South America." After hearing the evidence she made a generous gift to Evangelical work in South America.

INTER-CONTINENTAL RELATIONS

For the advantage of both continents there are abundant reasons for maintaining mutual goodwill and cooperation between the north and south; but such relations depend upon knowledge and sympathetic understanding. Personal prejudices founded on regional differences in styles of clothing, incidental habits and modes of living do not afford a firm basis of fellowship. The cut of a gown, style of a hat or regulation of meal hours are after all superficial indices of life. "But we are all Americans," exclaimed the president of a large North American organization of women met to discuss the status and need of women in various parts of the world,

when asked why South American women were not included in the agenda and prayers. And so we are all Americans in the Western Hemisphere; and the realization of this unity through a mutual fellowship and common purpose uniting the rising feminist movement of the Southern Continent with the powerful women's organizations of the North may yet become one of the most potent influences for social betterment and world peace.

• • • Educated South American women know far more about their northern sisters than those northern sisters do about them, due in part to the quantity of literature in Spanish and Portuguese dealing with North American life. Every educated woman in South America reads and speaks at least two languages, and often three or four, and there is a degree of international interest not always found in the United States. North American residents and visitors are plied with such questions as, "How do you women of the north manage to be so free and independent? Tell us about the women of your country." The reply may be another question, "Why do you wish to change?" The answer to this runs somewhat thus: "We are still influenced by the past, and tradition requires that we dress attractively, prepare for marriage, look out for a lover and learn to embroider babies' dresses. They tell us that independence means hard work under office conditions on the same terms as a man, without special concession to femininity. But, nevertheless, we want to try it."

THE ARISTOCRATS

To speak of South American civilization as a two-class organization is to over-simplify the story, except as representing colonial tradition and present situations in very backward regions. There are three general classes today nearly everywhere.

The romantic shadow of the past stretched across the Atlantic to the new world. To visit the Alhambra in Spain on a moonlight night and wander about among the soft shadows of Moorish castles is to bring back the days when Christian knights were bold and whispered words of love to maidens locked behind castle bars. Those were days of daring, of adventure on clattering hoofs, and sometimes the rescued maiden rode away with her lover. But the last ruler of the invading Moslems retreated to his mountain to sigh over his lost empire. His mother chid him for his cowardice and bade him cease weeping like a woman and fight like a man. It was too late; Spain had conquered the Moors, but not entirely. Little did the Moorish mother dream that the influence of her people would persist in the blended blood that would carry her Moslem ideas of feminine seclusion to an unknown world beyond the trackless sea. The conquered Moor reached across the stormy Atlantic and played his part in the making of a new empire.

The Colonial epoch supplied a fascinating background. The Spanish grandees brought fair ladies from far Castile. From a few letters, diaries and literary historical re-

searches we have some details of the pomp and splendor of their imitations of the Spanish court and of their spacious, carved, colonial palaces. Here the great dames managed their households according to their several talents or lack of them, obeyed and manipulated their lordly men-folk, petted and taught their children, ruled and spoiled their servants. We learn of the churches where they confessed their sins and did their penances as commanded by the priest, and of how on rare occasions they defied death and destruction on a sailing voyage back to old Spain to help mend family fortunes or political fences.

Something of this splendid tradition survives today in the bearing and reserve of distinguished, richly dressed, intelligent, cultured and exclusive ladies of high degree, who live in sumptuous modern mansions, dress in the latest Parisian styles and go faithfully to mass and confession. Some of these families boast of unmixed blood streams; but shades and tints of complexions are no social handicap. In Brazil there is too much mixture to locate a definite "color line" anywhere, and everywhere one of the unexplained puzzles is the bitter race prejudices of the United States.

Everywhere the high intelligence, gracious personal charm and growing interest in public affairs of the upper class women constitute one of the valuable assets of South American peoples, surging forward in the modern period that began with the close of the World War.

THE COMMON PEOPLE

The great working class peoples of today have their colonial background too. The underprivileged women of the colonial days were the cooks and cleaners, who supplied service for the rich and toiled beside their men in the fields and on the mountain trails. They lived with their men, with or without benefit of clergy, bore their babies, met life as it came, parted with it as it went, and when the burden grew heavy beyond their ken or control, they slipped black-shawled into the great dark churches to plead for mercy and hope that the Virgin would take note; no one else did. If occasionally one of them, more comely perhaps than the rest, found herself the mother of children lighter hued than herself, well, that was something, for it meant that she was pleasant to the eyes and something to be desired.

Not that she lacked modesty. The great dames, as every one knows, like Cæsar's wife, were above suspicion; but the daughters of toil were usually as "good" as they could be under the circumstances, which was not always too good, and few of the men folks troubled themselves about the number or complexion of their children.

A few outstanding names lend glory to the old days. There was splendid Policarpa Salabarietta of Colombia, who in the struggle for liberty was considered important enough by the oppressors to be executed along with seven men, and she died exhorting her fellow-martyrs to meet their fate bravely as became true patriots. Sixty years

later the Colombia Congress voted a modest pension to her surviving relatives.

Out of the conditions prevailing in "New Spain," as here indicated, came the modern women of South America, and underneath the complex and forward modern life of today the old ideals and practices still play a part.

Leaving aside for the moment the various kinds of aborigines and grouping the civilized Indians (to be discussed in a later chapter) together with the working common people, we have a definite lower class that still makes up the vastly predominant majority of the population. These people vary widely from one country to another; but have some common characteristics in that they do the world's work, obey orders of their superiors and have little to say in the management of anything. The mixture of blood and races is pronounced, and outside of Argentina and Uruguay there is usually an Indian strain emerging in features, colors and racial traits. In some countries these working people are awakening and advancing rapidly toward social self-expression. In others they still live as did their ancestors in Colonial days. In Paraguay, Bolivia, Peru and Ecuador there is still a large proportion of Indians and mixed blood. In Colombia, Venezuela and Brazil the *mestizos* or mixed strains predominate. The dusky skins of Brazil are largely African in origin, coming from the early importations of slaves. People of these various mixtures work and play and mingle together in

schools, homes, offices and churches, and intermarriage of different color-schemes is not discouraged.

On the west coast of Colombia very many negroes are seen, and a tourist in a port town asked an old negro how he happened to be there. In English vernacular he replied, "An' doan ye know we wuz sold here as slaves to save the Indians from work." "Well," remarked the tourist, "you have no work now, and were you not better off as a slave?" "No mum," came back from the African descendant, "God didn't 'tend no man should be boss over nobody, an' he made plenty food here, fish, sugar an' bananas, an' we don't need much clothes in this hyah hot place nohow." The latter was quite evident.

In the National Museum of Rio the population of Brazil for 1922 is analyzed as follows: Black, 14%; Indian, 2%; white and black, 22%; white and Indian, 11%. Fifty-one per cent are reported as white; but it is often a relative white in which near or distant streams of Indian or Negro blood mingle. A Brazilian scientist predicts that within fifty years all of the African population will have been absorbed.

The continued immigration from Europe, Africa and Asia has given the melting pot plenty of material for fusion, and among outstanding leaders strains of Indian blood are often a matter of pride. Peruvian women, for instance, sometimes claim that their ancestry runs back to Mama Ollo (pronounced Oyo) wife and sister of Manco Capac, the founder of the Inca Empire.

In Argentina and Uruguay the *criollo* is a mixture of

the descendants of the conquerors and later immigrants from Spain, Italy and nearly everywhere else. The Chile *roto* or peon carries a stream of Araucanian blood of which the possessor is more or less proud, and the long national isolation of the Chilean people before the opening of the Panama Canal led to the formation of a separate and distinct Chilean race with marked traits of its own. The Indian problem in Argentina ended with the extermination of the Indians by the tyrant Rosas in the mid-nineteenth century. Such in general are the antecedents and markings of the working peoples of the continent.

THE EMERGING MIDDLE CLASS

Highly significant is the rapid formation in all the modern republics of an emergent middle class, drawn from the rising workers. These through education, vocational training and general response to the fast developing industrial life of the continent are taking their places as skilled mechanics, small business owners, responsible employees, clerks, office workers, secretaries, in all the varied skilled occupations open to women and on into the professions, such as teaching, pharmacy, dentistry and medicine. Popular education, economic and professional opportunity, the rising standards of life and the pervasive and far-extended influence of the Evangelical movement have all done much to create this new class of people who are rapidly coming into their own as the political and social balance wheel of the body politic.

Feminine Characteristics

The women of South America have heretofore largely escaped the publicity people. Writers on "The Continent of Opportunity" have dismissed with a paragraph here and a chapter there the women of a great race and have turned to masculine affairs. Part of this may be due to the difficulty attendant upon coming to know these women unless one has time to spare, and delay is inevitable unless one comes with acceptable credentials.

The first impression one receives of South American women in general is that of innate courtesy and refinement, which extends from aristocratic levels down through the social scale. *A sus ordenes* (at your orders) the lady or the employee will say when you meet her; but service will not be servile and even the servant may have reservations, which, if she be employed, will soon be manifest.

To courtesy add charm. The woman of the upper and middle classes is vivacious, entertaining and a good conversationalist. She has a good memory. She is socially alert and cultivates the amenities of life. Whether she be a university woman at home or abroad, or one less advantaged, she will hold the attention of the listener with charming talk on unimportant matters, and while she may be bored her guest must never suspect it. She talks on general topics without any attempt to bring in her own affairs. She is not a slave to time; facts are secondary to sentiment, diplomacy and courtesy. Friends and kinsfolk are dominant in her life. Kindly consideration and

fairness will go far with her; but assumed authority avails nothing. To assume a superior attitude is to lose at once.

These women, rich or poor, love beauty. The most humble home has its flowers growing in a tin can hung by the door or window, and everywhere the flower sellers cry their wares on the streets. The flower markets are riots of beauty, and in the aristocratic mansion hot house blooms abound.

THE HOME

South American upper class women pride themselves on their devotion to husband and family; but they leave the running of the house to servants. The kitchen is usually as far from the rest of the house as possible, and is often inconvenient and unsanitary. Business affairs and politics are left to the man of the house, and independent careers have not yet made great inroads upon marriage as the goal of women's lives. Husbands returning home from business prefer light, pleasant conversation to a re-hashing of the day's problems.

Between parents and children deep affection usually exists. Children are uniformly loyal, if not obedient, and parental discipline is lax. Better class women enjoy the reputation of extreme virtue and daughters are jealously guarded. The wife and mother will sometimes suffer personal abuse and marital infidelity on the part of her husband rather than permit scandal to tarnish the family name.

The training of children is left almost entirely to the

mother, whether she be of high or low degree. This means abundant affection but little discipline, and the resulting lack of moral stability has been cited as one cause of the chronic indisposition to accept an adverse decision whether on the playground or at the ballot box. Practically all primary education being in the hands of women teachers, this feminine influence over boys is continued to the years of adolescence.

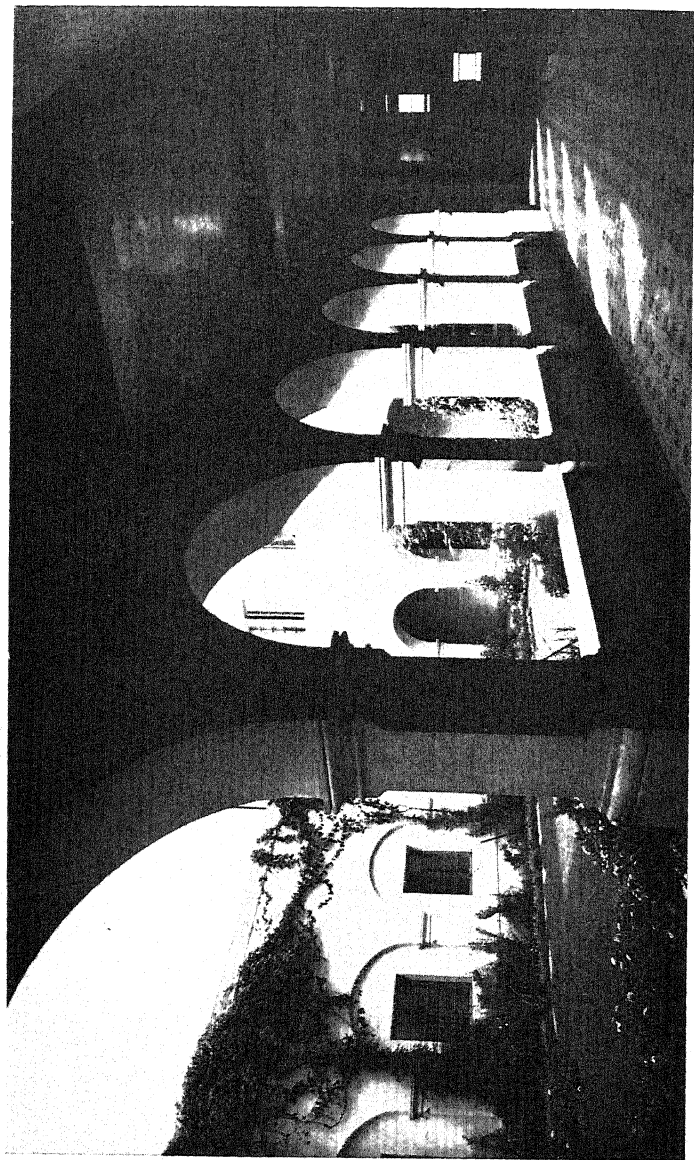
MODERN FEMININE INDEPENDENCE

Young, well-educated women are everywhere breaking away from the old-time dominance of the church and are beginning to take an interest in civics. When Chile gave women municipal suffrage in 1934, a university graduate woman lawyer opened classes in civics for women in various parts of Santiago and admonished her pupils to think for themselves. "Refuse absolutely," she advised, "to be influenced by fathers, brothers, husbands, or even by your father confessor." On a hot summer afternoon in Buenos Aires two well-dressed women, the younger one in a comfortable, low-necked, sleeveless gown, were stopped by a priest who said roughly to the young woman, "Young woman, go home and dress yourself." As they walked on Miss Independent said, "I would like to ask him why he wears skirts like a woman."

Everywhere these keen-minded women are beginning to think. Chatting one day in the beautiful garden of an old mansion, the hostess, a society leader and a Catholic, remarked, "How I used to be distressed as a child by the



BEAUTIFUL FOR SITUATION, SANTA MARTA, COLOMBIA



A PATIO IN LIMA HIGH SCHOOL, PERU

rank injustice of refusing Christian burial to those who fought beside us for our independence. Surely we must have authority somewhere, and I bow to the Pope and trust my future to those who know more than I; but when I see the misery and suffering of multitudes of homeless children I would like to believe in birth control and I would like to believe in just divorce; but how can I? We must obey the church. I do think, however, that the church is trying to adapt its policy to the sanitary and hygienic needs of today."

At this point a friend arrived, a woman of thirty-five who had just come from court. There she was trying to obtain release from a dissolute and abusive husband who was hiring false witnesses against her, after squandering her means and abandoning their children. A heaven is working among these South American women.

"INSCRUTABLE DOORS"

Without proper introduction it is useless to try to meet high-class people socially; but once within what a modern writer calls the "inscrutable doors," one finds incomparable hostesses. Customs of hospitality vary in different countries. Sometimes none but the family relatives and intimates ever enter the sacred precincts. If the man has a business friend to entertain, he takes him to the club. There are usually no limits, however, to the generous support of relatives, great and small. A Brazilian doctor, supposed to be wealthy, died and left nearly nothing.

He had been supporting some forty relatives, most of them in his own house.

This traditional exclusiveness, however, is crumbling and the old mansions are giving way to smaller and more convenient houses. Modern apartments are becoming more and more popular; but they lack the charm and romance of the old sumptuous homes that housed several generations, all under the same roof, where the sons helped with the upkeep and the father acted as treasurer and paymaster. Sometimes a common kitchen fed them all; sometimes there were separate establishments. Generous-heartedness marks the mothers of these families, and they usually keep a group of poor people about under the guise of real or imaginary domestic service. Some of these may be "natural" children of the husband before their marriage. Even among the poor there is always room for one more in the crowded, one-room tenement dwelling.

LOWER CLASS CONDITIONS

The foreigner in South America never fails to admire the high standards maintained by many of the poorer people under most difficult conditions. Fathers and mothers go to endless inconvenience to protect their daughters, escorting them to and from school and work. Housing conditions are often of the worst, many people being crowded into one or two rooms, and too often the old idea holds that ignorance and inexperience have moral saving values.

All too often the safeguards do not hold. Witness the numbers who wear jewels but no wedding rings, and the multitudes who struggle to maintain themselves and their unfortunate children. These are the girls who never had a chance and grew up with a precocious knowledge of the ugly side of life. Living together without marriage is common among the poor and moral ideas are undeveloped. What can the under-privileged woman do but set out on the same hopeless round of child-bearing, work, worry and grinding poverty? To be sure, marriage, once the luxury of the rich, is now available on a civil basis; but tradition is strong and custom yields slowly. A mother knows no weeks of rest after childbirth; but is often up and at work in two or three days. Among the more primitive people in backward communities shocking customs prevail, such as the proscription of a bath for forty days after childbirth, and various superstitious anomalies. Babies are nursed right through pregnancy, and their mothers sometimes have no rest from nursing for ten or fifteen years. No wonder they are old at forty!

Here and there upper class women are trying to improve the lot of those submerged girls and women who live out their wretched lives as did their mothers before them, or sometimes find their way into brothels. Household servants sometimes fare better; but at the worst the servant sleeps in a corner of the kitchen and has no privacy at any time. From this level come the girls to be seen in the plazas late at night, sitting with their arms around some man, both too engrossed with each other to notice

the passerby. Even women students away from home at school do not always know how to take care of themselves.

DOUBLE STANDARD

Keen observers concede that South American women are mentally, morally, physically and spiritually superior to the men. Chastity is for women only, and men often admit their inferiority to their womenkind. Mothers do not expect their sons to behave as do their sisters, and free expression rather than control is the general idea for men. Habits formed in early life are not easily broken. "We are not taught to control our tempers, demonstrations amuse the servants. Lack of chastity undermines a man's usefulness, and in time the tables turn and the supposedly superior sex becomes inferior; nor is the man altogether to blame," writes a man of discernment.

University men students frequently form alliances to be broken later on when mothers insist that their sons marry in their own class for professional and social advantage. The new wife may accept any children that come with her husband; but their mother is left to shift for herself, though occasionally some clandestine relations may continue, or—"Oh well, there are always others!"

Increasing groups of women are developing a new independence and are endeavoring to bring about a higher moral standard, and with these women the best of the high-minded men are cooperating. The emerging

woman of South America is attractive, energetic, intellectual and free to use her talents and follow her instincts for social betterment. In spite of the conservatives, male and female, and there are many of both, the progressive women are going ahead with the game and the men are at least cheering from the bleachers.

In this new alignment, material and social, old walls with forbidding gates and closed doorways are disappearing. Women are discarding seclusion and mystery as they emerge from behind the walls to rub shoulders with men in active life; but the values of the old are not lost. We still catch glimpses through open doors of charming patios and secluded gardens now opening to modern usage. That the old order may sometimes crumble faster than the new sanctions are established is inevitable; but the genius of new life is working out its own methods and patterns, and much depends on what spiritual factors may be released now while the social mass is still fluid. Once the new civilization is set to its mold, change will be difficult.

ILLEGITIMACY

The word has an ugly sound and meaning; but there can be no understanding of South American life without taking into account the prevailing high birth rate of illegitimate children, together with a study of the causes of this condition. Official records in all the better organized countries report from twenty-five to sixty-five per cent. In remote interiors, among semi-civilized peoples,

accepted standards of wedlock and legitimacy lose meaning. In one of the "best" countries the legitimate birth rate from 1888 to 1928 increased 58.06 per cent; but the illegitimate rate went up by 130.78 per cent. In Paraguay and Ecuador the rates are higher. One writer says that taking the continent as a whole, sixty out of every one hundred women have become unmarried "wives."

The causes of this situation are not far to seek. The Catholic Church always placed a high premium on matrimony and made it very expensive for the poor. Indian peoples who were baptized without change of ideals naturally did not take seriously the inconvenient practices of their conquerors. Civil marriage is now available everywhere; but old customs are hard to change. Economic conditions enter into the picture, and where women have largely to support themselves, married or unmarried, they are apt to hold their freedom as a prize not to be lightly lost. The momentum of long established custom holds over beyond new laws and reforms.

One of the causes of irregular relations is the confusion in the minds of ignorant people over the legal status required by the new order. Often the office of the marriage authorities may be open for a few hours only; or it may be that feast days, so numerous and dear to the Latin, interfere with business. The clergy have been accused of encouraging disrespect for the law of civil marriage, and devout Catholics have been known to defy the civil law and set up housekeeping with only the blessing of the clergy. In fact, people who live some time

amid existing conditions come to wonder just what matrimony is or is not. When two ceremonies are required, when is a marriage a marriage? Either after one, and which one, or both and when? No wonder there is confusion.

In some of the Republics even yet the only way a woman can maintain a legal standing and control whatever property she may possess is to remain unmarried. From sheer loneliness women and men will sometimes form alliances without thought of consequences, which contaminate the very sources of life. In the outcome the woman pays the price, and the child or children drift out into the world to live as best they may. Thousands of children are abandoned, to wander about living on what they can pick up, sleeping in doorways or dark corners. During the day, ragged and unkempt, but with pleading, big brown eyes, they "hold up" the passerby for anything the traffic will yield.

These unmarried mothers cannot be classed as immoral women. They may be unmoral, but "raise the standards of the men, give the women equal rights before the law, and then talk of morality." A line of an Indian lullaby runs, "Abandoned and alone I erred, seeking a loving heart."

Illegitimacy, however, does not mean the same thing in South America as it does in the United States. Because the parents are unmarried it does not follow that they are living in promiscuity or that the children are always bereft of family life, though there are abundant cases of

the unfortunate girls who may or may not always be able to name the fathers of their children. What happens in most cases is that the man and woman set up housekeeping and raise a family without a legal marriage, and often no one knows the difference unless some legal matter of property or parentage comes up. Curiously enough, it is usually the woman who objects to the legalizing of this irregular state of affairs, her stock argument being, "John and I are getting on very well and trying to treat our children right. If he misbehaves I can pick up and leave him, and he knows it and continues to behave. But if I were married to him and he took to drink and abuse, what could I do? Why upset a system that is working well?"

However, all is not so rosy as that. There are multitudes of mothers who struggle to maintain their offspring without help from the fathers. When couples apply for a civil marriage license they are asked if they have any children, either their own or from former alliances, and whether they wish to recognize them legally as their own. If recognized, then the children take the father's name and share any future inheritance.

Laws are before many congresses looking toward the protection of the illegitimate children and financial aid for their mothers. Clubs of upper-class women here and there are making an effort to deal with the whole question of illegitimacy.

All of which sounds like a strange and irreconcilable contradiction of the statements regarding the careful

seclusion of girls and young women and the unimpeachable standards of the mothers of families. The explanation lies in the gulf of social difference between the lower and the higher classes of traditional South American society. Everything said about the one hundred per cent probity of high-class women is true. Everything said as to the easy virtue and high illegitimacy and appalling infant mortality is also true of the other social extreme. All that is said of masculine incontinence and lack of control is true of all classes beyond the influence of Evangelical Christianity, with, of course, exceptions supplied by high-minded and noble-living men here and there among all kinds and conditions of people.

It is forever true that "A nation moves forward on the feet of its children." But we may well ask, which children? and which way are they going? Children born out of wedlock and abandoned in the streets are not going to lead a civilization forward. Children of well-to-do families, raised without discipline or moral backbone will lead rather toward license and lower moral standards. Reactions away from the inherited Moslem ideas of feminine seclusion have carried modern young women far from the standards of yesterday. And one of the decisive questions of interest to the world is that of the direction South American life is to take in the next generation.

INFANT MORTALITY

Outside of the better regulated cities, infant mortality as a whole is appalling. In the year 1919 the rate for all

countries of the continent among children from two to five years of age was from 35% to 80%. One large city, with a good climate and an excellent water supply, registered 24,000 births and 9,000 deaths of children; of the 24,000 births, 10,000 were out of wedlock.

It is a joy to look at a brighter side of the picture. During one year in Buenos Aires, following many months of education and effort on the part of Catholic and Evangelical women for child welfare, the infant mortality was lower than that of Chicago.

There is, of course, a relation between illegitimacy and infant mortality; but in general the chief causes of the high death rate of babies are the following: inadequate and improper care of both mothers and children, infections, polluted food and milk supplies, alcoholism of both men and women, venereal diseases, epidemics of smallpox and children's diseases, with poorly enforced or non-existent quarantine, and general poverty with its attendant scarcity of everything and anything needful for the welfare of the child. With conditions as they are in many localities, it is to be expected that this prevalent high infant death rate should be taken as a matter of course, and that mothers should report, "I have had nine children, but four of them are in the cemetery."

Birth control appears to be almost unknown, due in part to the violent opposition of the Catholic Church. With a birth rate limited only by natural causes such as age and disease, it is inevitable that poverty, drink, illegitimacy and infant mortality should set up a vicious

circle where children die because there are too many to feed and care for, and there are too many because of the whole social situation, which can by no means be explained by saying that people are naturally immoral. These people are no more immoral than others; but they suffer from a social setup which, *gracias a Dios* (thank God), is giving way to better things.

INDEPENDENCE

Among the South American colonies, restless under Spanish exploitation, the success of the North American Revolution of 1776 helped to fan the smouldering fires of self-determination into flames that burned over 5,000 miles from Colombia to southern Chile. The Constitution of the new United States became a model for southern republics, and it proved poorly adapted to their needs. No provisions were made for the protection of the rights of women, though they had struggled heroically for the cause of freedom; aristocratic ladies sharing the rigors of army life, serving as spies, bearing arms, suffering every privation and indignity. They uniformly displayed great courage in the face of danger and met death fearlessly.

HEROINES

Reference has been made to the splendid Policarpa Salabarieta of Colombia whose memory is perpetuated in music and folklore of her country. Every republic had its outstanding women heroines and martyrs in the cause of

liberty. A story runs that after an Indian war in Brazil in which the Indians were victorious, the women of the colony refused shelter to the vanquished and ordered them to go back and conquer their enemies, for only as victors would they be welcomed home.

SAN MARTIN'S WIFE

General José San Martín is known to the ages as the co-liberator of South America, together with Simon Bolívar. How little attention we of the United States have paid to South American history may be gathered from the incident occurring in Washington when Argentina made a gift of a statue of San Martín to the United States. After the statue had lain about for some time it was proposed to accept it and set it up. A congressman asked, "Who was this guy, anyway?"

Still less known is San Martín's remarkable wife, María de los Remedios Escalada, daughter of a Chancellor of the Royal Audience, born in Buenos Aires in 1797. San Martín was poor and friendless; but María's father recognized his ability and made no objection to his admiration for his daughter. The wedding took place in 1812. San Martín, due to the influence of María's father, and probably of herself as well, set about organizing a regiment. He was soon on the road to fame, and for a time made his home in Mendoza as Governor, where stories are still told of the lovely wife and her charm of word and deed, as well as of the mutual devotion of the distinguished couple. After María died, "as a saint," as was reported

by those present, San Martin erected in the beautiful Recoletos Cemetery in Buenos Aires a marble monument on which is inscribed, "Here is buried Remedios de Escalada, the wife and friend of General San Martin, a noble daughter, a virtuous wife, a well-known patriot and a woman deserving great respect."

The revolution and its aftermath made heavy demands on the women, and those who had left their seclusion to help with the war remained in action to serve the difficult cause of political reorganization. Many of them worked in charitable institutions, poor relief and the various activities related to the new states.

WOMEN'S CLUBS AND PHILANTHROPIC ORGANIZATIONS

Self-culture clubs are largely unknown in a land of individualism; but numerous women's societies devoted to poor relief, child welfare and better motherhood include some of the most aristocratic society leaders. The head of one of these clubs said to a North American friend, "I have no time for society, but do come and have a cup of tea with me; then we can talk over quietly these things that are so vital to us Americans."

The existence of these goodwill organizations bears on the dominant motives that move Latin women, and explains somewhat the considerations that led some of them, past and present, to enter convents as refuges from the hard conditions of life, finding escape and relief in meditation, service and literary expression.

In the heart of the Latin there is a peculiar tenderness

toward the unfortunate, and the social service clubs give opportunity for self-expression that are often turned to good account.

These organized volunteer charities bear certain relation to the benevolent work of the Catholic church, in which many women of the same high class take active part as volunteer workers under direction of the clergy. In some cases government-directed charitable activities are carried on partly by the aid of these public-spirited women. Such is the *Sociedad de Beneficencia* of Buenos Aires (Benevolent Society) organized in 1828 by President Rivadavia, who believed that intelligent women could best administer charity. Thirty years later this Society established the first Maternity Hospital in Buenos Aires, developing there later a School of Midwives, which in time became the present fine Maternity Institute.

Every republic has its women's charity organizations. National Women's Conferences have been held in Argentina, Brazil, Peru, Chile and Uruguay, in which various affiliated organizations participate. Action has been taken looking toward economic freedom, single standard morality, child welfare, civil and political equality and other important matters.

The *Consejo Nacional de Mujeres* (National Council of Women) was established in Buenos Aires in 1900 by a group of aristocratic women, and occupies its own palatial building, with library, club rooms, tea room for members and students, a woman's sales and exchange room and a fine hall seating 700 people. Five hundred students

were matriculated in various courses, including a five-year course in secretarial training. The club has 800 members and receives a government subsidy of \$60,000 annually. The club motto is "Nothing for self, all for humanity." Its purposes are the moral elevation of women, the cultivation of the intellect, instruction in fine arts, languages and literature, "in order to produce a perfect balance between the brain which reasons and the heart which feels." This *Consejo* has been affiliated with the International Council of Women since 1902. There are similar clubs in other countries. The *Entre Nous Club* of Lima, Peru, occupies the palatial home of a former distinguished colonial family, and has its beautiful chapel, priceless library and excellent facilities for club activities. The *Club de Señores* (Woman's Club) of Santiago, Chile, now occupies its new and adequate modern quarters.

GROWTH AND EXTENSION OF WOMEN'S WORK

Mrs. Carrie Chapman Catt, on her return from South America, declared that she had found warm sympathy with the idea of inter-continental cooperation, and said that were it not for vast distances the women of all America would soon be doing effective team work. South American women, like their sisters everywhere, are interested in adequate wages for women, favorable legislation, single standard justice and international peace. Women nearly everywhere are free to organize and agitate as they think best; but in some cases backwardness

is due not so much to timidity as to clerical disapproval.

Since the Evangelical Congress at Panama in 1916, the feminist movement has made rapid strides, and such gains as have been made in legislation, education of the masses, social justice and better economic conditions have been won by the women themselves, with the support of fair-minded men who are increasingly working for equal civil and political rights for women. It was men who made it possible for women as delegates to attend the Pan-American Women's Congress at Baltimore in 1922. In general, South American men are quite willing to give women every opportunity to manage their own affairs.

THE FRANCHISE

Women do not appear interested in politics as such; but rather in better social conditions and in the ballot as a means to that end. Traditional objections to the extending of the vote to women are, "Women are not yet ready for it"; "The clergy would control elections," and the classic "Woman's place is at home."

Progressive women are going ahead with the campaign for suffrage, at present available to the women only locally and in a limited way, with the purpose of improving social conditions and obtaining civil equality.

A young woman graduating from a State University Law School was asked why she studied law with little prospect of practicing the legal profession. She replied that her purpose was to be able to take an active part in the making of legislation for the protection of women

and children, for which purpose she considered the franchise for women a necessity. "We must first create a public sentiment among the women themselves," she said, "for some are still very conservative. Women must determine the standards of living, and if they continue suppressed they cannot attain their ideals."

Looked at from any angle, the modern woman is arriving very rapidly in South America and in time will come to full participation in all the privileges and activities of modern life. Is the future to hold only material prizes for her reward?

CLORINDA MATTO DE TURNER

As an example of the outstanding type of social and reform leadership that South American women have produced, this chapter closes with the story of Clorinda Matto de Turner, born in Cuzco, Peru, in 1850, tutored in her own home, student in the National College of Cuzco, able writer at an early age, married and widowed while still young. A keen observer, and deeply stirred by the misery and poverty of the Indians, who were oppressed by priests and landlords, she espoused their cause and began to write on their behalf. Deceived and exploited by unscrupulous landlords, she became bankrupt; but took over her own affairs, paid her debts and established branch houses of her commercial enterprises in various cities of Peru and Bolivia.

She then moved to Lima, and immediately became a prominent leader among the cultured intellectuals as an

editor and a writer of distinction. She continued to befriend and defend the Indians with articles on the nefarious Indian exploitation. Then appeared her novel called *Aves sin Nido* (Birds without a Nest), which had a wide circulation and was translated into English and other foreign languages. This book was her own undoing at home. The exploiters of the Indians would have none of her, and she was persecuted and finally compelled to leave Peru. She fled to Buenos Aires, taught Spanish in normal schools, and became editor of *El Búcaro*, a widely read literary magazine.

Here she won recognition, and the Argentine Government commissioned her to visit the principal countries of Europe for the purpose of promoting closer international relations. In Spain, royalty and nobles paid special homage to the distinguished Peruvian writer.

The bibliography of this woman is rich, and would have been still longer had she been able to publish all her works. She never ceased to defend the Indians and to condemn the iniquitous exploitation to which these oppressed people were subjected. Her interest in the evangelizing of the Indians bore fruit in her translation of the Gospels, Acts and Romans into the Quechula language of the Peruvian Indians.

At the height of these activities, two years after her return to Buenos Aires from Europe, she died. Fifteen years later the Peruvian Government followed the traditional policy of first stoning the prophets and later building monuments in their honor. They ordered her remains re-

turned to Peru, where a tremendous ovation was organized in which prominent men and women eulogized her work, and at the public funeral her casket was buried under loads of expensive flowers. With pomp and acclaim Clorinda Matto de Turner was given at last a grave in her native soil.

Such stories might easily be multiplied, for South America is rich in the sacrificial, intelligent type of womanhood that supplies heroines at every hour of public need.

CHAPTER II

FACING TOMORROW

Cortesía de boca, mucho vale y poco cuesta.

Courteous speech is worth much and costs little.

Women In the Modern World

AWAKENING WOMANHOOD

IN spite of bars and locked doors and of masculine prejudice and despotism colonial women were awakening. Into secluded homes seeped news of North American independence, of the French Revolution, of the part played by men and women in the new liberty and democracy that were astir in the world. Women responded to these new ideals and began to think for themselves, and a few of the more ambitious began to write. The Marquise Casa Calderón was applauded for her explanation in verse of Solomon's Songs. Doña Isabel de Orbea, a liberal and clear-thinking student, alarmed the Santo Oficio with her philosophical writings, and both she and the Marquise were warned to cease their works. Women were accused of reading pernicious and heretical articles, and their names appeared in the public register as suspicious characters. The Viceroy, the Spanish authorities and the Inquisition itself were unable to keep the truth from these women, eager and enthusiastic over the prospect of fighting with their men for freedom

from Spanish misrule. From then till now there have been women among the leaders of South American thought and expression.

Not many major enterprises have been carried out in South America without a woman somewhere in the picture. In spite of the limited educational opportunities of colonial life, the women of that day were rich in experience and social charm, and wielded a tremendous influence among the people, perhaps unexceeded anywhere in the world. The exigencies of a new continent, the demands of a new race in the making, feuds and struggles of all kinds brought them face to face with life in its rough realities, and they won a place for themselves not always recognized by historians.

With this rich cultural inheritance reinforcing a natural high intelligence and spiritual sensitiveness, it is not strange that we find South American women ready to take up and carry forward the torch handed on to them by their intrepid predecessors. But the fountains from which this spirit flows rise from deep down in the historical past of a great people.

With map before us,¹ let us study the following brief outlines of the history of women in the various countries of South America. How does this history resemble or differ from a similar study of women of the various European countries?

¹ See map of South America at front of book.

A PERUVIAN PROTEST

Seclusion of women during the colonial period was due to customs and traditions brought from the old world, which sometimes made them veritable prisoners in their own homes, where their husbands and fathers left them behind locked doors while they went about their affairs. Education was discouraged by the church which claimed that if women were taught, interest in marriage would wane and the family would perish from off the earth.

This state of affairs was more notable in Peru than in Chile or Argentina, where it would be difficult to imagine women locked in. But even the meek and obedient Peruvian ladies reached their limit of endurance, and some twenty-five years after the founding of Lima, in 1535, a group of liberal women, to the horror of their more conservative sisters, rebelled against masculine domination. It appears that even when allowed out from behind the bars they were followed about the streets by *rodirrones* (old servants who escort ladies) or *duenas* (ugly old chaperons), and a strict watch was kept over every move. Then this group of progressives invented a special costume for street wear called a *saya y manto*, consisting of a wide or tight skirt, always short, made of silk taffeta, below which showed daintily shod feet in silk stockings. A black shawl embroidered in many colors extended from the waist up over the head, leaving one cheek, one eye and half the nose exposed. The shawl crossed over the

bosom, leaving the fringe to fall gracefully over bared arms.

Probably they gave money to the gate keepers when they went out; but gold was no item in the Peru of that day, when "Rich as a Peru," "It is worth a Peru," were common sayings. Probably the women thought that their adventure was worth a "peru." Well, the men were furious, for the women all looked alike and no man could tell his wife from the wife of anyone else. Domestic opposition, government orders and the ire of the Archbishop were of no avail.

Women continued to be women and steadily gained ground against their masculine oppressors. The overhanging balconies above the narrow streets of Lima gave opportunity for whispered conversations in spite of jealous husbands and watchful parents. In time the opposition wore itself out. The women won the battle and scored the first move for women's rights in all America. The old balconies remain; but the modern Peruvian woman walks the streets dressed *a la mode*.

PROGRESSIVE PERU

In November of 1932 a highly significant event took place in Lima as an earnest of the changing general attitude toward education for women in conservative Peru. Throngs of people visited the home of Miss Elvira García y García to pay homage and celebrate the completion of her fifty consecutive years of teaching and her lifetime of efforts on behalf of better education for women. This dis-

tinguished educator was a pioneer in establishing secondary education for women, and at the time of her semi-centennial was principal of The National High School for Girls, with a student body of one thousand. From the President of the Republic to the humblest scholar, all came or sent regards, flowers and gifts.

This grey-haired and queenly veteran, herself a graduate of San Marcos University, had overcome obstacles and conquered difficulties in the establishment of creditable educational facilities for the girls of Peru. For an entire week the celebration continued, the most brilliant affair being given by Lima's most exclusive Women's Club, of which Miss García is a member.

The leading daily papers gave ample space to the celebration. "What a joy it has been to me," she said to the writer, "to have spent fifty years in moulding the lives of our girls, and to teach them, not alone from books but from life itself, the things that are pure, sweet and good, that their lives may be not merely happy but useful to themselves and others."

Miss García has figured as a founder of schools, as a writer of note, as the author of a dozen text books, and is still in love with her profession. She spends her vacations in travel and study, visiting Bolivia, Chile, Argentina, Uruguay and Brazil for the observation of educational methods for the benefit of her system. Generously she has given of her own resources for the improvement of her school.

She founded the Children's Orphan Asylum in Cuzco,

the capital of the old Inca Empire. She is a member of the Geographical Society of Lima, *El Ateneo*, and the Peruvian Historical Institute, and has been a prolific writer for newspapers, reviews and magazines.

BRAZIL

Coincident with the Napoleonic wars and the colonization of South America, the Emperor of Portugal fled from his country to the east coast of South America and from the Pope received a vast expanse of territory, which is now the United States of Brazil, composed of twenty states, with 41,477,824 inhabitants.

The native Indians objected at times to the exploitation that followed; but in the main the conquest was by peaceful economic penetration. Slaves were imported from Africa, the usual reason given being that they were only heathen, while the Indians were Christian (?); but in 1871 laws were promulgated providing for the liberation of all children of slave mothers when they should reach the age of twenty-one. Great land-holdings had been acquired, profitable cultivation of which depended on slave labor. With the end of slavery in sight hard times loomed ahead for the landed proprietors and a great protest was set up. Discontented people of all classes joined the land-owners, surrounded the Emperor's palace, and Don Pedro II left the Republic to work out its own affairs.

It was a princess who in 1888 signed the decree freeing the slaves of Brazil; and Brazilian women are tremendously proud of this act of a princess who had been tech-

nically left as the reigning sovereign while the prince was absent in Europe. However, there are still successors to the grand dames who live by their graces rather than their brains. Crossing the Atlantic from Lisbon to Rio de Janeiro, our steamer chairs were next to a comely Brazilian woman. "Oh yes," she said, "a woman signed the decree that set the negroes free in Brazil, and ever since that women have tried to break into affairs of state; but as for me, I am not interested. Besides," she went on, "the rich landowners were so wrathful over their losses without the slaves that they surrounded the Emperor's palace and, well, that was the end of our proud empire." She saw her husband approaching and continued, "My husband is my idol, and to him I am just the loveliest thing ever. I live for him, and why should I bother about other matters and make myself wrinkled and old trying to reform people and make the world over? No, I am content." Her husband came up, and with the courtliness of a king raised her lily-white fingers to his lips. There are still some women like that.

On the other hand, the mantle of the valiant women of the old days has fallen upon worthy successors who are working for educational and moral reforms, needed enough where illiteracy runs to seventy-five per cent.

In view of the traditional almost complete exclusion of Brazilian women from public affairs, we are amazed to find them today working wonders in social betterment. After the enforced seclusion of the colonial and mon-

archical periods, the advent of the Republic, the rise of modern industrialism, the new economic order and worldwide intercourse during the past forty years have brought about radical social changes. Women now go freely about the streets and are increasingly entering the teaching profession and taking up commercial occupations.

Women of the working classes are demanding equal rights with men in the commercial world, while at the same time they are seeking better preparation for the business of living in a modern world. In Rio de Janeiro, university students maintain an association that provides cheap food and generally helps impoverished young men and women students. As founder and queen of this important society Doña Amelia Carneiro de Mendonca, writer and speaker, has a warm place in the hearts of the youth of the land.

Among indications of the new day is the recent appointment of two Brazilian women to the consular corps, one of them occupying a position in the Consulate at Liverpool.

The idea that women may take up careers other than teaching outside their homes has hardly entered such countries as Venezuela, Colombia, Ecuador, Bolivia and Paraguay. These republics are still predominantly men's countries, and few doors for self-support or public service are open to women. Nor is there as yet much concerted action toward a national women's movement.

ECUADOR

Ecuadorean women have long been content to remain in the background. "Ecuador has no outstanding heroines," said Dr. Carlos Rolando, the director of the Biblioteca National in Guayaquil, when questioned regarding her women who have acquired national fame.

Women in Ecuador have been slow to interest themselves in public affairs, and those today who are participating in the work of the Red Cross, the day nurseries, or in literary programs are largely those who have lived abroad or who have come in touch with outside influences. The privilege of the franchise was extended to women more than five years ago, yet few of them take advantage of this. When the wife of a prominent doctor in Quito was asked why she did not vote she replied, "It is not the custom for women here to go to the polls."

VENEZUELA

"This 'Little Venice' is a land of contrasts between the old and new. On the streets traditional flounces and black mantillas are seen beside the latest Parisian styles. In cities, modern houses exist in one district, while open sewers and windowless adobe huts are found in another. But changes are taking place in Venezuela, and perhaps the greatest change of all is with the women. Once they asked nothing of life, expected nothing, knew of nothing to ask; but modern upper class girls are insisting on their rights to work and enjoy social freedom. They are going in for athletics, tennis, hiking, swimming and basketball.

Courteous and charming, like all Latins, the modern woman is not merely protesting against restrictions. She feels that she has her contributions to make to her country and desires to help build a better Venezuela. Within ten years women have begun to enter commercial life, and are now appearing in shops, offices and banks. The old aristocratic families frown upon all this dangerous modernism and still guard their girls within the confines of the home.

However, tradition clings, as witness the following from Roldan Bermudez in *Progreso y la Cultura*. He writes, "You (women) are as beautiful as you are patriotic, as charming as valiant, as affectionate as self-denying, as agreeable as virtuous. As children, as precious buds, you form the delight of the home. Young women, you have in your immaculate souls the whiteness of lilies. Mothers, you are transformed into sublime beings, ready to fulfill the great commission committed unto you. And when the evening of life approaches you become the guiding star of the household."

Angela Mercaderes in the magazine *Elite* sounds a call to service. "In our country women have been condemned to intellectual sterility. We have been permitted to show our good qualities only as wives and mothers. Now we are awakened. We want to think and, even more, to prove that we are capable of writing literature. The beginnings are good. Crocheting, dressmaking, cooking, washing, ironing were once the limited tasks of young women, rich or poor. Now we go to offices, work in banks, teach in

schools, and we even dare to become doctors. It is demonstrated that we are capable of earning a living. I call you to the conquest of the future. Let us be women, not playthings!"

BOLIVIA

Bolivia, marooned on top of the world with no sea coast of her own, has its literary, benevolent and patriotic organizations for women, including welfare institutions. In 1923 the Women's Ateneum was organized in La Paz, its main purpose being the promotion of better education for women and of organized child welfare work, with a department devoted to the promotion of legislation affecting women and children.

COLOMBIA

In Colombia women have been scarce in the halls of higher learning because there were few rungs in the ladder by which they could climb; but in March, 1934, the Historic University of Cauca voted to open its doors to women for training in dentistry, social hygiene, pharmacy and nursing. At Popayan, classes were given during the summer of 1934 in *El Ateneo Femenino*, the center of literary culture for women, to prepare them for entrance to the university in October. Distinguished men gave lectures designed to lay the foundations of higher culture.

The rector of the university, in explaining this innovation, said, "This plan consists in giving to women the

same weapons as those with which men are equipped to meet life's exigencies. A preparatory course of two years will be established, open to any young woman who has finished her course in the approved private schools. The student may then enter upon the study of dentistry, pharmacy, social hygiene or nursing, which courses seem most practical now."

The rector has great plans for the extension of higher education to women. He continues: "In Colombia, our young women have considered their education to be finished at about the age of fifteen or sixteen with the end of a course in some private school. In this matter we are behind Europe and the United States. The course in dentistry will open to young women of Colombia an entirely new opportunity to prepare themselves for a genteel livelihood."

The rector is not in favor of commercial training for women, since "her preparation then would be for perpetual dependence upon a man, her employer. Of course we can provide commercial classes if they be demanded, but in no case will we advise them."

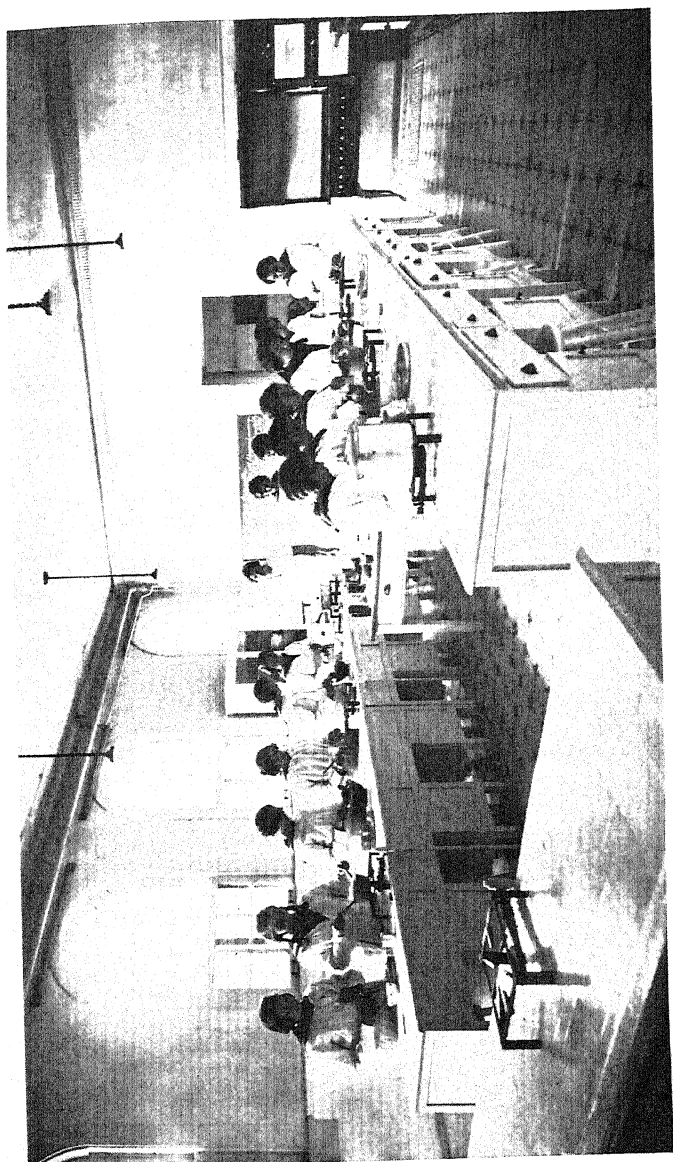
PARAGUAY

Modern Paraguay dates from the close of the war of the Triple Alliance in 1870. This struggle left the country without funds, without health, without schools and almost without homes. The proportion of women to men was about eight to one. Of the surviving 300,000 inhabi-

tants not more than 40,000 were males, and many of these were boys or old men. The women of the country who had sacrificed homes and families and had suffered hunger, privation and hardships during the five years of the war, undertook the rebuilding of the nation. Colonists from Europe added new blood to the Spanish-Guarani mixture. Such is the background of Paraguay today, accentuated by the appalling results of the Chaco war of 1932-1935.

Paraguayan women fall into the usual two-class system. The woman of the upper class finds her sphere of interest and action in her home. This woman has been absorbed by the duties incidental to raising a family, and dedicates her life to her children. She has generally been contented, respected and honored within this restricted circle. There are practically no opportunities for an honorable independent existence, and with marriage she must forfeit her property rights and even the control of her own children. It is only recently that professional life and commercial activities are opening to her.

One of the best known women of Paraguay is María Felicidad Gonzáles, author and educator, who was principal of the Normal School of Paraguay in Asunción from 1920 to 1931. This school is coeducational, and gives to its graduates the degrees of *Maestro Normal* and *Profesor Normal*. In the first nine years this school graduated 240 *maestros* and 34 *profesores*. In 1931 there were 1404 pupils enrolled in the Normal and Practice schools.



INSTITUTO CRANDON
Domestic Science Class



MRS. EUNICE G. WEAVER

A Brazilian educator, journalist, author, Social Service worker and leader in work for Lepers

Miss Gonzales attended the Pan-American Conference of Women at Baltimore in 1922. She observed North American methods of education and returned to her country to open a kindergarten in the Practice School of the Normal. "We have inherited from the Spanish law," she writes, "the system involving legal inferiority of married women in the management of their own property and in other judicial acts. This system is deeply rooted in our customs, as in other Latin-American peoples, with whom we form a single family by tradition, habits of thought and fundamental culture; but it might disappear with the advent of a strong infusion of public opinion favoring a better system. The Paraguayan woman is not lacking in virility, which she fully demonstrated during and following the war of the Triple Alliance, when she did police duty, reconstructed ruined homes, sowed and tilled the soil and carried on the schools.

"Having won intellectual equality, women may now say to men, 'We now participate in human progress in the great concert of civilization by contributing our talents through the professions we exercise.'"

This statement may be taken as the enthusiastic expression of an intellectual leader of her sex.

URUGUAY

As an example of the self-abnegation and love of humanity characteristic of Uruguayan women, we may take the case of Señora Rosalía Espíndola de Espíndola. This

distinguished lady gave over twenty-five years of her life to helping her husband in his work among the poor and suffering, and his high success was due largely to her effective cooperation.

Sra. Espíndola came from an old, wealthy and aristocratic family, originally from the Canary Islands. Beautiful, intelligent and cultured, gifted to shine in the best society, in marrying she gave up the social life and wealth to which she had been accustomed and gave her time and talents entirely to a life of sacrifice and self-denial in the service of humanity.

Dr. Espíndola himself practiced medicine in the town of San José in the interior of Uruguay from 1882 until 1905, during which years the family home was a veritable hospital for poor people who came from all the countryside. These generous servants of all shared their food and beds and often deprived themselves that the more needy might not suffer. Wretched, neglected sick people would often arrive in the middle of the night; but they were always cared for at whatever cost of convenience and needed rest on the part of the doctor and his wife. This procedure was in striking contrast with the usual South American medical practice, which does not involve night calls for doctors. The patients were fed from the family kitchen and cared for by Sra. Espíndola and her daughters, who added this service to their own housework. The mother was also the educator of her children, together with her husband, who added to her ordinary school sub-

jects history, philosophy and his specialties of mathematics, astronomy and languages. The doctor and his wife regarded their profession very much as that of a priesthood to the sick, and so many poor patients were treated without pay that there was often lack of sufficient food for the family. It is told, however, that the mother and daughters never complained when the kettle of soup was taken from the family and carried to the home of some one poorer than themselves. The children were taught to love their neighbors as themselves, which was all very well as theory; but when the doctor returned empty-handed, having given away all he had, the mother would sometimes sit up all night sewing for others in order to be able to buy food for her own children. This was not the enthusiasm of a passing moment; but the continued devotion of a life of sacrificial service.

After reviewing briefly the history and background of women in the various countries of South America,¹ we are eager to learn how they are facing tomorrow with its problems and possibilities.

Toward Civil and Political Equality

The movement in favor of equal civil and political status for women in South American countries has now acquired such momentum and changes are either now impending or taking place so rapidly that any detailed statement of present conditions in the more progressive re-

¹ See also Notes on South America, p. 189.

publics will be out-of-date before these pages are in print. In general, the women of the southern continent are rapidly overtaking their sisters in the more progressive countries of the world, and in some particulars some of them are today ahead of other countries.

COLONIAL SECLUSION AND SUPPRESSION

The legal status of women during the Spanish colonial period in South America was pretty much like that of women in other civilized lands during the sixteenth, seventeenth and eighteenth centuries. A curious mixture of Moorish survival, Spanish tradition, Roman legal precedent and the Napoleonic code was in turn strongly affected by the Roman Catholic Church. The general result for womankind was probably no worse than conditions obtaining in any other land where the Roman legal tradition prevailed. The husband supported the family, selected and controlled the residence, managed his wife's property, if any, and gave her his name and nationality. Legally speaking, the married woman had no identity, could not sue or be sued, operate a bank account, buy, sell, receive or give away her own property, and if, because of economic necessity she had to work for gain, her husband could legally take possession of her wages and spend them as he liked.

This masculine supremacy existed along with various gestures of medieval chivalry expressed in poetry, song and fine phrases of sentiment. How the women regarded these mixed conditions may be gathered from the declara-

tion of Señora Adriana F. Oliva, a brilliant Chilean woman, herself a lawyer and intellectual leader. She says, "When men want to please us, they forget all about this (the legal discrimination against women) and sing our praises, telling us that we are the mothers of the human race and hold the destinies of humanity in our hands; but if we are able to guide the destinies of mankind, how does it happen that we are not capable of managing our own affairs?"

MODERN SURVIVALS

Amid these unequal and oppressive conditions, there existed and still exist certain exceptions and safety provisions in favor of the woman. In Chile, a wife has always maintained her own nationality, independent of her husband. In nearly all countries a married woman may defend herself in a criminal suit, and may sue her husband in case of excessive immorality or abuse on his part. In some countries a married woman may apply to court for the right to administer her own estate. An unmarried woman of age (from 18 to 25 years, in different countries) may usually manage her own property.

Marital unfaithfulness has always been recognized as legal cause for redress; but in practice the wife of an unfaithful husband has had little or no relief from unequal conditions. What is considered the unpardonable sin for the wife is too often regarded as mere diversion for the husband, and the betrayed wife has usually had to make the best of a bad situation and suffer what she could not mend.

These one-sided survivals of medieval days are rapidly giving way to better conditions in the more rapidly advancing republics, and the other countries cannot long resist the present general spirit of progress.

The battle for cultural and educational privileges equal with those of men was fought and won some years ago when, one by one, the universities of the Continent admitted women to courses on equal terms with men. Naturally enough, there was no early rush to take advantage of these privileges; but the number of professionally trained women has been steadily increasing everywhere, and it is these women who have largely supplied the leadership for the whole feminist movement.

The extension of the vote to women has been by partial and unequal stages. Taking into account the advances already made, the measures now before the various congresses, the increasing number of able women in the professions and in politics, the multiplying masculine voices in favor of equal rights for women and the steady change of public opinion, it is clear that the whole matter of completely equal rights is merely a question of time, and that eventually South American women will possess and exercise civil and political equality with men. The brilliant feminine genius of the race is out of the bottle of medieval restrictions, and these women from this time on will play their full part in the development of their own national life and in the advancement of world interest.

PAN-AMERICAN CONFERENCES

The developments of the last dozen years in the movement for the legal emancipation of women have focussed in the last three Pan-American Conferences: the fifth held in Santiago, Chile, in 1923; the sixth in Havana, Cuba, in 1928, and the seventh in Montevideo, Uruguay, in December, 1933. Here at last the whole movement came to definite focus and received official and influential approval. The women delegates present at Montevideo ably expressed and defended their recommendations for the elimination of civil, political, domestic and national disabilities and discriminations on the grounds of sex. At the close of the Conference the cause of feminine freedom had achieved its most notable triumph to date.

General Education for Women

EARLY EDUCATIONAL STANDARDS

Some idea of Moorish influences to be traced in Spanish ideals that dominated the life of South American women from the Spanish conquest to the World War may be gathered from an old Moslem proverb which runs, "To educate a woman is like putting a knife in the hands of a monkey." Neither continental Spain nor colonial South America took chances.

Under Spanish rule only the daughters of the rich received any education at all, and that was limited to social graces and religion. A girl might marry or enter a convent; either one was a life term. After three centuries of

this, at the end of the colonial period, about 1815, very few women could read and write. The coming of independence stirred new ideals for and among women, and about the end of the eighteenth century a movement in favor of education for girls appeared in two or three countries. Since the middle of the last century there has been in Peru, Chile, Argentina, Uruguay and Brazil a steadily awakening interest in higher education for women. In 1872, Chile admitted women to the university on the same terms as men.

PRESENT-DAY EDUCATION FOR WOMEN

Educational facilities for women vary throughout the continent from nothing at all in backward regions to full university privileges, now accorded to women nearly everywhere. Conditions vary in each country from the primitive primary schools of the remote rural districts to the excellent public schools of the large cities. There is a serious effort nearly everywhere to adapt educational methods and courses to the special needs of women.

Three general types of schools for girls are to be found. There is the equivalent of the old-fashioned "finishing school," with about the same general objectives. Then come the *Liceos*, preparatory to entrance to the universities. These schools usually give six years of work, which, added to the five or six years of primary schools, carry the student through to about the equivalent of the end of the college freshman year in the United States. After that come the six years of professional work in the uni-

versity. In Montevideo is found a university for women devoted to courses especially adapted to feminine needs.

ILLITERACY AND COMPULSORY EDUCATION

Exact statistics regarding illiteracy are impossible to obtain; but various estimates run from forty to ninety per cent, the average literacy being kept down by the millions of untaught Indians. All republics have public school systems, but the common people rarely get beyond the primary years. Brazil, Argentina, Uruguay and Chile are steadily improving the primary schools, and the number of women teachers has enormously increased in the past forty years. Compulsory school attendance laws exist but are unenforceable for lack of equipment and teachers, and there are still multitudes of children wandering about the streets without a chance to acquire even the three R's.

In general, education follows the European concentric system, by which nearly all subjects are begun in a simple way in the first years and steadily expanded through to the end. One result is that the student remembers for life what he has thus learned. Little laboratory work is done. Secondary schools give the title of *Bachiller*, which is not the equivalent of the Bachelor of Arts given in United States colleges; but admits its holder to the professional schools of the universities.

VOCATIONAL AND NIGHT SCHOOLS

Many larger cities maintain good night schools, open to men and women and offering a wide range of voca-

tional and commercial subjects. These schools are usually efficient and are popular, especially in Buenos Aires among the immigrants, who find in them opportunities to prepare for citizenship while working during the day.

Vocational schools for women have been developed in many places. In Buenos Aires these schools conduct classes in industrial arts, vocational guidance, scientific home-making, child psychology, domestic science, tailoring, dressmaking, millinery, bookbinding, house decoration, toy making, infant care, knitting, care of eyes and teeth, housing problems, light, ventilation, food values, baths, exercise and a study of the educational principles of Montessori, Spencer and Pestalozzi. Commercial schools prepare young women for office work, clerkships, stenography, bookkeeping and administrative positions.

COEDUCATION

Coeducation is on trial in South America, and outside of primary schools, universities and missionary institutions is yet little known. The few schools that have tried it have attained a success unexpected but not always unopposed. In these coeducational institutions, experience shows that the girls are fully equal to the boys in scholarship, that unwholesome curiosity gives way to normal relations, and that "the girls study twice as hard and the boys behave twice as well." A further discussion of this subject may be found in a later chapter.

TRAINED WOMEN IN DEMAND

An awakening sense of the meaning of life and the destiny of women is bringing widespread discontent with the old ideals of a smattering of education for girls, plus perhaps a course in a convent at home or abroad. There is a growing conviction that civilization can not be "saved" half educated and half illiterate. In this conviction thousands of forward-looking men join with their progressive sisters. Whatever grandparents may think, the young women are eager to try their wings and prove that they can fly quite as high as their favored brothers. Normal schools naturally are full of these energetic girls, sometimes because they supply the only convenient opportunity for more education, and sometimes as direct preparation for a wage-earning profession. Here, as elsewhere, teachers can always marry if they want to.

South American life is calling today for trained women in nearly every activity. Business is employing thousands now where twenty years ago few were to be found. Diplomatic service and philanthropic organizations use these capable girls. Educated women, economically above the need of wage-earning, find self-expression in humane service through clubs, poor relief, welfare work and social service agencies. Stenographers who can use two or more languages command high salaries and are considered to be more reliable than men in the same type of work. As saleswomen, the native grace and courtesy of these girls is, of course, all to the good. As yet few have reached high executive positions. Pharmacy and chemis-

try offer attractive positions to trained women, who often supply the technical skill and professional diplomas for drug stores where the proprietor is lacking in both. They are more accurate than men, but usually receive lower pay.

NURSING AND OBSTETRICS

Training schools for nurses are a new development in South America; but with the appearance of educated nurses the demand is increasing faster than the supply. Universities and hospitals are now conducting good training schools, and young women are preparing for the practice of obstetrics. Physicians do not attend maternity cases except in case of complications, and the ever-present midwife, under whatever local name, has a practice all her own. In country districts she may be without any training whatever; but in the cities government regulation is the rule.

Red Cross courses are conducted by prominent physicians, and aristocratic women may be seen donning white aprons and attending the needs of the poor who come to the stations for relief. In Brazil the training of professional nurses is a recent development. The fine nursing school at Rio de Janeiro, fostered by the Rockefeller Foundation, maintains high standards and attracts students from good homes. In Uruguay the training of Red Cross nurses has reached high efficiency. Paraguay reports a low standard of midwife training. In the Chaco war, women of all classes heroically volunteered for serv-

ice in the army hospitals. "Their spirit and persistence were remarkable," the official report states, "but their technical training was sometimes woefully inadequate."

HIGHER EDUCATION IN GENERAL

Theoretically, in South America, every educational opportunity is open to women. The obstacles formerly put in the way of women students in the universities have about disappeared. The more progressive republics boast of women who hold degrees in law, medicine, pharmacy, dentistry, engineering, architecture, pedagogy, fine arts and philosophy. After graduation some women practice their professions, some marry and some accept positions as assistants in professional offices. There are women practicing medicine, dentistry and law, and they include both men and women among their patients and clients.

Schools of music, painting and the plastic arts, in various countries, have graduated some brilliant women students whose work has merited and received international recognition. In Buenos Aires, several scholarships, running from a few hundred pesos to two thousand per year are available for students of exceptional merit. The "Mitre" prize is held to carry with it the highest honor, and is given for special work in some chosen field of original research. Several times it has been carried off by women, who have then gone to Europe to continue their studies. Before the world depression no small number of South American women went abroad to study. This is now almost impossible due to the collapse in exchange.

Questions may arise in the minds of some readers:— Why do Protestant Missions lay emphasis on educational work in South America? What is being accomplished by Evangelical schools that will help the girls of Today to live in a better Tomorrow? Our next chapter throws light on these and other important problems.

CHAPTER III

EVANGELICAL EDUCATION

Quien temprano se levanta
tiene una hora más de vida,
y en su trabajo adelanta.

He who rises early
has one more hour of life
and progresses in his work.

ABOUT one hundred years ago a few scattered foreign Protestants in South America gathered small groups of their countrymen for worship in their home languages, and some valiant pioneers did a little Bible distribution. Later, some of these foreign churches opened schools for their own children.

Evangelical missions among South Americans in their own languages came with the last quarter of the nineteenth century, when the first missionaries appeared in Brazil, Uruguay, Argentina, Chile and Colombia. Other countries were occupied a little later. The opening of educational institutions afforded an advantageous approach to South American civilization, and in a man-made social order there were special reasons for setting up schools for girls. From this beginning came the idea of former missionary administrators that only educational methods were effective among Latin peoples.

Beginnings

Schools for girls, of course, were not new. From colonial times the Roman Church had maintained *colegios* for the daughters of the rich, where the three R's, a little music, some embroidery, more manners and much catechism made up the curriculum. The new Evangelical schools were different and at first met opposition. The few pupils who came found schools devoted to character building and preparation for life. These new schools had to make their way without social prestige, political influence, financial resources or even ecclesiastical neutrality.

Aggressive evangelism would have accomplished little. Needed tuition fees limited attendance to better-to-do families, and people able to pay the piper were everywhere inclined to call the tune,—especially, in this case, if the music did not harmonize with the traditional chant of Rome. Some teachers lost heart; but the more persevering and resourceful ones discovered that with South Americans personal influence counts for more than preaching, and that character-forming values are resident in consistent Christian living, together with an adapted program of moral teaching and daily devotions.

The task of the pioneers was not easy. They had to face, not an unintelligent, unorganized opposition of shabby shrines and tumbling temples, but a highly coordinated, keenly intolerant hierarchy that controlled social prestige, governmental sanction and eternal salvation. But

those who were "chosen" stayed on, and the schools began to grow.

Evangelical Schools for Girls

It is impossible to catalog all the Evangelical schools for girls in South America, and in practice most of them carry on pretty much the same program. Brief reference to a few representative institutions, together with some account of methods, programs, problems and results will indicate what is being done.

SANTIAGO COLLEGE

In 1880, Rev. and Mrs. I. G. LaFetra opened in Santiago, Chile, a school for girls under the name of Santiago College. Various innovations, for that time, were introduced, such as bathtubs and physical training, the latter then considered improper for girls. The curriculum was ahead of that of other schools and ran through six grammar years, followed by a commercial course, radical enough in an age when young women had not yet found their way into commercial employment. Spanish, English, French, arithmetic, ancient and modern history, geometry, civics, biology, literature, painting, music and rudimentary sciences were taught, and religious teaching was carried on in all grades. Strong emphasis was given to the development of Christian character. In a few years the school became popular, and twice moved to larger quarters. Through the years Santiago College came to be a term synonymous with a viewpoint of life, a standard

of loyalty, truthfulness, efficiency and devotion to Christian ideals. Daughters of diplomats, officials and educators were found among the students, and now thousands of women in all parts of Chile look back to their alma mater with loyal devotion. The present new and imposing equipment of modern buildings occupies a large city block, and is the result largely of the untiring labors of Mrs. Moses Migel, an alumna of the school now resident in New York.

BARANQUILLA SCHOOL FOR GIRLS

In Baranquilla, Colombia, the Evangelical School for Girls maintains a kindergarten, an intermediate department and a four-year high school. When Dr. Mary Williams of Goucher College made a comprehensive study of education in Colombia, she reported that this Evangelical school was giving to its pupils the highest grade of instruction available to young women in that country. During the fourteen years since that report was made many new educational doors have opened to Colombian women. Notable changes in habits and ideas are taking place among the students. Ten years ago the teachers were surprised to see a little girl come to school on a stormy day with raincoat and umbrella. She was the only pupil that day; but weather now has less to do with school attendance than formerly.

AMERICAN COLLEGE FOR GIRLS AT BOGOTA

One of the first mission schools in South America was the American College for Girls at Bogota, Colombia.

Here, as elsewhere, beginnings were slow and difficult; but the school has long made an outstanding educational contribution to Colombian life. Graduates from Bogota opened an Evangelical school in Venezuela, others are to be found all about the countries bordering on the Caribbean Sea as far north as the United States.

BENNETT COLLEGE

The awakening of Brazilian women seems to have come about a little more slowly than that of their sisters in some other South American countries; but the rapidity with which they are availing themselves of facilities for modern education is noticeable. Without doubt one of the factors in this awakening has been the influence of Evangelical schools, among which Bennett College stands as a type of high excellence. Because of her activities in the Brazilian Educational Association and consequent friendship with leading women educators, the principal of this school has wielded an influence among leading Brazilian women far beyond the walls of her own institution. From Bennett College graduates are going out with high ideals, some of them to become home-makers and others to enter commercial and professional life. Bennett adopts and follows the government course of study, and prepares graduates for entrance to the university. There are as yet in Brazil few preparatory schools for girls, and Evangelical secondary schools have unusual opportunities to render valuable service.

CRANDON INSTITUTE

Crandon Institute, located in Montevideo, Uruguay, began dramatically as the outgrowth of a chain of day schools established by a Uruguayan woman teacher converted in an Evangelical meeting. The Methodist Women's Foreign Missionary Society took over the schools and concentrated the work in one high-grade boarding school in rented quarters. The Institute outgrew its equipment, and at last entered its present modern and complete building and has become the outstanding Evangelical institution of the Republic. Since the opening of the new building in 1922 the school has been filled to capacity, and includes among its graduates daughters of the most prominent and influential families. Notable has been the development of a staff of Uruguayan young women teachers, whose efficient service, loyalty and versatility have been leading factors in bringing the school to its present high success.

All over South America are to be found these Evangelical schools for girls, some still working with wretchedly inadequate equipment; but a few have new and modern buildings which invariably mark rapid expansion in influence and numbers. Lima High School for Girls, for instance, labored on for years in old, rented buildings, and apparently had reached its limit of growth and influence. At long last the splendid new building was occupied in 1932, and today the school is filled to capacity with double the former number of students and treble its former influence. With these beauty-loving Latins, an

adequate and attractive equipment becomes essential to permanent success.

What Have These Schools Accomplished?

Since these first schools were founded, vast and radical changes have come to South American life. The educational, social, political and industrial scene has shifted. Are Evangelical schools for girls still needed? The first schools supplied advantageous points of contact with South American life. The pioneer missionaries soon learned the meaning of the advice, "First get your influence and then use it."

EDUCATIONAL MODELS

In some countries mission schools served as model institutions after which public schools were patterned; but today in the more aggressive republics the better government schools have outstripped mission institutions in buildings, equipment and teaching staffs. From now on mission schools not only must stand on their educational merits, but will have to compete with excellent and practically free government institutions.

HOME-MAKERS

From a veteran missionary in Colombia comes the statement, "What this country needs above all else is better homes." Exactly so! In countries where tradition and custom forbid a cultured wife and mother to perform any act that a servant can do, no matter how inefficiently,

there is need for a new emphasis on the fine art of house-keeping. Servants "in the raw" are uniformly untrained; at worst, mere hangers-on for their keep, or in some places "doddering Indians who never heard of hygiene or sanitation." Graduates of mission schools go out with the idea that home-making is a dignified and beautiful science, worthy of the best that they have to give. The schools themselves are models of cleanness and order, and are doing much toward changing a traditional situation described by Professor Warshaw, who says that many aristocratic women are largely ignorant of cooking, food values and other things that constitute their most important task.

DOMESTIC ECONOMY

Domestic Science often becomes a major department in missionary schools, and is usually well taught and deservedly popular. "What a marvelous laboratory," exclaimed two government school inspectors (both women) as they entered the domestic science department of one of these modern schools. "We have nothing like this. It is a real model." After watching a group of graduates mix and stir and bake, they asked for recipes and for permission to return and try it for themselves under the direction of the capable teacher.

Classes in these schools are devoted to the study of nutrition values, child care, sanitation, household accounting and the preparation of wholesome dishes from everyday materials. One graduate, married and living in

the far jungles of Brazil, writes, "I am making my own bread, and it seems that I have always known how to do it, for I learned in the school. If I have a happy married life it is largely due to the fact that I learned home economics in school." Such training helps to answer the universal question of housekeepers and mothers, "What shall we eat, wherewithal shall we be clothed and how shall we raise the baby?"

Domestic science extension courses for older women have been highly popular in some of these schools. In Montevideo, Uruguay, a Uruguayan graduate teacher of Crandon Institute broadcasts over the radio a weekly lecture on household problems, and all over the country women tune in on the discussions.

In mission boarding schools pupils are assigned certain tasks, such as making their own beds, caring for their rooms as part of routine training. "Unless the girls are surrounded by beauty and cleanliness, how are they to recognize these values?" asks a practical-minded national teacher. In time, with training, a sort of hygienic sixth sense develops and works its way into homes.

MATRIMONIAL AGENCIES

This subject introduces a sometimes misunderstood feature of the last years of boarding school life. If girls are to become homemakers they must not only know the "how" but they must have homes to make, usually their own. Homes imply husbands, and husbands are first suitors, and suitors involve some adequate social life.

In these lands of chaperonage social affairs are well supervised; but unthinking critics have sometimes complained that girls' schools were in part matrimonial agencies. "About fifty per cent of our graduates marry within three years of leaving school," writes one principal. This may be a general average. Certainly to train girls for woman's chief task and then see them remain spinsters for life would be at least a waste of good material and training.

PUBLIC LEADERSHIP

A majority of the other fifty per cent of graduates come to leadership in public life, reform movements, social service agencies or find opportunities for service as the wives of men influential in national affairs. The proportion of graduates who find their way into such activities depends in part on curricula emphases of the school and in part on the kind of families from which pupils come. A commercial school sends its graduates into commercial life, where they are apt to remain until married. Schools that prepare for the universities naturally find their graduates later on in prominent positions. However, since not all women can become public leaders, the commercial high schools have rendered a valuable service to the community and have put thousands of young women in position to make a living. Employers universally give preference to graduates from these schools, stating that the girls are more efficient and have higher standards of loyalty, honesty and truthfulness than those from other schools.

INTERNATIONAL INTERPRETATION

Not least among the results achieved by mission schools has been the pushing back of international horizons and the interpretation of inter-continental ideals. Undoubtedly the most competent interpreters of North American life-at-its-best have been the missionary teachers, who in turn have come to understand South American peoples and problems more sympathetically and completely than most other people away from home. It follows that pupils educated in these schools come to understand North American people and institutions, and every graduate becomes a walking antidote for international misunderstanding.

EVANGELISM

Are mission schools making converts? That depends. If one is thinking in terms of rescue mission methods and instantaneous finished products, there is not much to be said. If, however, we measure results by the inculcation of the Christian view of life and the acceptance of Christian standards of personal thought and conduct, then the schools have produced worthy evangelistic results. In practically all schools the majority of pupils come from Catholic homes and return to remain more or less Catholics for life; but forever with a difference marked by moral idealism, spiritual vision and a renewed and re-interpreted faith. To develop a group of spiritually minded Catholics whose ideas are essentially evangelical, is no mean achievement and may effect profound changes

in the ideals and attitudes of multitudes of people who never see a mission school.

The degree and extent of religious education carried on sometimes bears an inverse ratio to the social prestige of the families from which students come, though there has been decreasing opposition through the years as traditional prejudices have weakened before the advance of liberal ideas.

Notable changes of character are reported by teachers, along with a normal per cent of comparative failures. Improvement in loyalty, truthfulness and application are usually observed the first year. "We note with gratitude," writes the principal of the American College for Girls at Bogota, "changes in the girls after they have been here a few months. Some of our graduates now have a vision of going out and teaching in small schools where children have little opportunity except what these girls can give them. Others expect to put their practical nurse training to use under the direction of a competent physician in helping with poor relief in the city."

One graduate reported that her (mission) school was "different" from others, and on being pressed for details studied a moment and said it was that the teachers took a personal interest in the girls, and then added, "It must be that it is because of the way you teach us about Jesus that makes it different."

There are direct evangelistic results of transforming character. One girl writes of her experience thus: "At

home I was taught that Evangelicals were dangerous heretics; but in the school I found all to the contrary. I went to church at first with fear and wonder; but I saw that all was new and different. Everybody sang; I too could take a book and sing. During vacation I returned home and went back to images, candles and incense. Every year I alternated back and forth between two religions; but something in the Evangelical faith drew me on. My father died. I had to leave school as a boarder, and sorely missed my friends; but I missed something else more. I knew at last that the imposing hangings, flickering candles and tall, rigid, cold images could never help me find God. The great churches were so imposing and cold that I could only kneel there but I could not feel God in my soul. I could believe what was commanded; but I could not study nor think. . . . At last I found Him, a God of justice and of love; not an image to kneel before, but One who opened wide his kindly arms and said 'Come unto me.' I knew that I could follow the Teacher of Galilee and become like him."

In Concepcion College, founded in 1878 at Concepcion, Chile, by William Taylor, a questionnaire was distributed among a number of students asking what the school had done for them. A few samples of illuminating answers follow:

"I have learned to control myself when I feel wild. I still feel uncomfortable at times; but I realize that others have rights that I must respect."

"I have learned that I must not cheat in examinations;

that I must not be insolent, and, because I have become acquainted with God, I must be honest in all things."

"I have learned to be patient, to keep my body clean, to be respectful and truthful. I have found Jesus and my heart is happy."

"This past year has changed me. I have learned (1) to obey rules; (2) to respect sacred books and to know God; (3) to be friendly and kind."

"During this year I have learned the beauty of service. I am so happy that I cannot remember just now how many things I have learned this year."

Such testimonies might be duplicated from practically all missionary schools, and effectively answer the question as to whether evangelistic results are achieved.

CLIMATE CHANGING

The current phrase, "changing the moral climate," has been overworked; but back of the figure of speech stands one of the most significant achievements of Evangelical schools. Missionaries cannot educate all of South America; but Christian schools can and do release in Latin life a new spirit of service, a new dominant motive, a new standard of character values, a new international appreciation, a new appraisal of Christian virtues for their own sake, and, in a number of cases, a personal acceptance of the New Testament standard of experience and life.

These new releases operate in three different ways: (1) as ideals, often unrecognized as to sources; (2) as re-

newed personalities that incarnate the Christian evangel, and (3) as institutions which in themselves come to embody ideals and stand as concrete witnesses to truth. When for fifty years a school has carried on a consistent program of Christian character building, the institution becomes the social expression of a spiritual reality, and the very sight of the buildings carries influences of far-reaching effect.

A graduate of one of these schools, married and living in Spain, writes: "My baby is growing up, and I long for our own Evangelical school for her education. I do not want to send her to a school here where she will not build up her mind and spirit. What am I to do? I am teaching her what I can at home; but there is no such school for her as I enjoyed with you."

Coeducational and Parochial Schools

Mixed schools were unknown in South America until introduced by missionary agencies, and still are regarded with suspicion as a rule. However, wherever established under missionary administration, coeducation has made good and is sometimes copied here and there by other agencies.

The famous Mackenzie College, located at Sao Paulo, Brazil, was the pioneer school in that republic to conduct mixed classes. Dr. Waddell, the valiant, long-time principal of the school, remarked one day, "The truth of the matter is that coeducation works even better here than in North America, provided always that the school

be properly organized to that end. Whatever the private lives of people here they expect to behave in public, and we have no problems growing out of mixed classes."

In Buenos Aires the renowned Morris schools, with their thousands of pupils, and the Evangelical American Institute (Lutheran), with nearly five hundred students, are coeducational, while from various other countries come very satisfactory reports of coeducational work.

It may be that one of the factors in the acute sex relations problems of South America is the traditional separation of girls and boys during the adolescent school years, with resultant curiosity and over-emphasis on anything that has to do with the other side of the house. Daily association under classroom conditions and intellectual rivalry has tended to improve matters. The general influence of these coeducational schools makes for mutual respect, cooperation and good understanding, here as elsewhere so essential to the promotion of wholesome morals. If men and women are to live together in the same American world, coeducational schools may well afford opportunities to learn early in life mutual respect and decent self-control.

Of a very different type are the small day schools that have existed from the first years of missionary occupation of this field, usually connected with some local church, taught by a single teacher under simple and sometimes primitive conditions. Such parochial schools may meet in the church, in a hall or a private house, and usually give primary instruction to children from Evan-

gelical or other families of the immediate neighborhood. Sometimes Protestant families are annoyed by the ridicule heaped upon their children in public schools and appreciate a school of their own; sometimes the little day school becomes a means of interesting indifferent parents, and always there is the advantage of daily religious training. A sample or two will indicate the character and methods of such schools.

TYPICAL CASES

An independent missionary in Colombia opened a small day school and Sunday School in 1930. She writes: "Soon older ones were coming to the Sunday School, and in a little over a year some were asking for baptism. We now have a congregation of twenty members, a Protestant cemetery (important in fanatical communities where burial in the priest-controlled cemetery is denied to 'heretics'), three day schools and over a hundred in our Sunday School."

Unique among these simple schools are those in the Lake Titicaca region of Peru and Bolivia. Over a hundred small village schools are maintained, with Indian teachers who are periodically brought into a central training school where they are "filled up" with successive instalments of teaching material, which they go out to impart to young and old in their villages. These and similar schools of various denominations are, of course, uniformly mixed in more ways than one. Young and old, men and women, all gather to learn to read and write

and get new glimpses of the world whose mysteries and oppressions have darkened their lives for centuries.

THE ESCUELA POPULAR

In Valparaiso, Chile, there has been developed the famous *Escuela Popular*, a mixed school carrying on nine years of teaching, with over five hundred pupils. Systematic religious teaching is carried on in all grades, with daily religious services and a good Sunday School.

The excellent schools carried on among the Araucanian Indians of southern Chile are described elsewhere in this book.

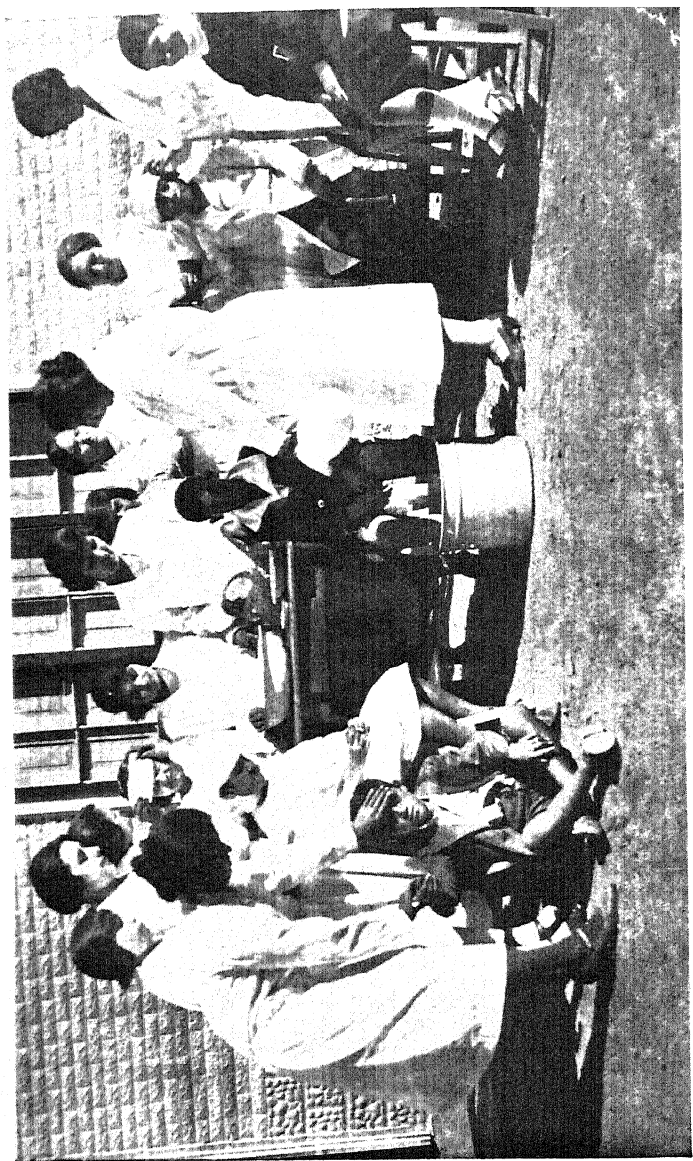
Principles, Problems and Purposes

Why do non-Evangelical and Catholic families pay tuition to send their girls to mission schools when there are good government institutions at less cost? Ask the parents, and one or both of two answers emerge. These fathers and mothers appreciate the high moral tone and excellent teaching of the Evangelical schools, and they want their daughters to learn the English language. Now the psychological corollaries of an education in a foreign tongue are open to serious question; but the missionary's ability to teach English well stands to her advantage, especially in those schools where English is used as the major language. In other important schools it is deemed inadvisable to major in English in order that school life may be related very directly to the country and become an indigenous piece of work. A third advantage appears if,



ARAUCANIAN INDIAN WOMAN SPINNING YARN

Just as the picture was taken she was winding up the yarn she had just spun.
The unspun wool is carried around the left wrist—Metrengo, Chile



HOME NURSING CLASS AT WORK. SANTIAGO, CHILE

and when, modern, well-equipped buildings are provided.

CURRICULUM

Several universal problems face all of these schools. First, what is to be taught? Should the school adopt the official government courses leading toward the universities; or should the curriculum follow North American educational ideas, possibly in a few cases leading to higher education in the United States? There are advantages and objections on both sides of the question, and no final answer can be given. Some mission schools follow one course and some the other. Doubtless the ideal plan would be to carry both courses along together; but that involves extra teachers and added expense.

Schools that follow the official courses of study must come under government inspection and control. Schools that follow independent programs have no official standing nor university credits for graduates, though these may be admitted upon passing the regular entrance examinations. Government educational officials are friendly enough; but are given to experimentation, and official plans, courses and methods are constantly changing. Each new superintendent of schools reorganizes the educational system, to the distraction of orderly minded teachers who work with definite educational objectives. Outside of Mexico, Evangelical schools in Latin America have been left free to follow their own plans and methods if they wished to do so.

RELIGIOUS EDUCATION

Religious teaching in these schools presents another problem. Theoretically, all is simple; but in practice mission schools must cover as much ground as others, and every religious exercise or class in Bible study becomes an added task for the students. Trained missionaries can best carry on effective religious instruction as well as teach an understandable English accent. The wholesale withdrawal of missionaries under the financial stringencies of the years of depression has tended to cripple religious education and evangelical results in mission schools. In one case when the missionaries left, the nationals got together, reduced their own salaries and carried on, but with little religious teaching. International values and effective English also disappear with the missionary.

SCHOOLS AND LOCAL CHURCHES

There are many schools that work in close harmony and fellowship with local churches. Given a modern, efficient school, with a near-by poor little church, and an untrained pastor inclined to view with alarm if the school does not attend prayer meeting *en masse*, an inter-school-church problem is apt to follow. It is mainly a matter of a little mutual coordination and accommodation on both sides.

Leadership Training Schools

Such are the institutions dedicated to general education and worker training. Quite apart from schools and di-

rectly related to the evangelistic work in South America, both denominational and non-denominational, are the activities classed as Religious Education in five general forms, listed as Sunday School, Daily Vacation Bible Schools, Training Institutes, Organized Study Classes for Women and Bible Schools.

THE INSTITUTO MODELO

A striking exception to the denominational Bible School is the *Instituto Modelo* in Buenos Aires, founded in 1922 by the Disciples of Christ and the Methodist Women's Foreign Missionary Society. Depression conditions compelled the withdrawal of financial support by the Disciples in 1932; but this situation is expected to be temporary. Pupils from six denominations have been graduated from this school, and represent the republics of Uruguay, Paraguay, Argentina, Bolivia, Chile and Peru. The course of study includes sociology, physiology, psychology, history, literature, the history and philosophy of religion, languages, expression, methods of service, home training courses and, through the three years' course, systematic Bible study and organized practice work in the churches of Buenos Aires.

At first a few belated pastors viewed with alarm this new venture, still holding that girls should keep out of the pulpit and stay away from the barber. But in a few years the graduates of the Institute became their own conclusive evidence of the value of the work. During a meeting of the Methodist Annual Conference, one gradu-

ate after another gave her report of the year's work. One minister said to another, "Don't you wish that a few of our pastors might work under some of these capable girls? Some of us might learn something!"

Graduates of this school are serving as deaconesses, church visitors, secretaries, pastors, social workers, teachers and specialists in religious education. Several are now pastors of churches. One of them has recently built a new chapel, another has three chapels on her circuit and another carries on in a mission church in a large city.

ADVENTIST TRAINING SCHOOLS

The Seventh Day Adventists operate several worker-training schools in various countries of South America. All are coeducational, all combine preparation for evangelistic work with various other forms of service, such as training of nurses, industrial activities, commercial work and normal training. These schools in no way enter the field of general education, but devote their energies and activities to the preparation of full-time Christian workers. Young women graduates go out to serve as nurses, teachers, visitors, preachers, evangelists, social workers, managers of boarding departments, office workers and, naturally, some of them become wives of pastors and teachers and share the labors of their husbands. The uniformly excellent results achieved by these graduates have abundantly justified this type of school. In regions remote from doctors and dentists the work of the trained nurses is valuable and appreciated.

SWEET MEMORIAL

The Sweet Memorial Institute of Santiago, Chile, was founded in 1926, and operates three departments, a training school, a social service program, including a day nursery and medical dispensary, poor relief and other agencies and an evangelistic work focussed in an organized church which meets in the assembly hall of the building. This school operates pretty much by faith and works, without regular missionary aid. About two hundred girls have gone out from this institution, and are profoundly affecting the life and service of the churches to which they have returned, besides changing for the better the character of their own homes.

No effort is made to send out full-time deaconesses, as Chile is not yet able to support such workers; but several have found full-time service as teachers in the Araucanian schools maintained by the women's societies of the churches. The annual Short Course brings in large groups of women, including pastors' wives, for six weeks of intensive training in teaching methods, church activities, home economics, first-aid remedies and other practical matters. Regular students are given systematic research work and practice in the churches of the city.

SALVATION ARMY

In Buenos Aires, the Salvation Army Officers' Training School receives men and women on equal terms and carries on the usual courses given to candidates for official service. Students come from all over South America, and

the women graduates of this school have attained high success in the aggressive service of the Army.

Everywhere the missionaries, nationals, preachers and workers are more and more feeling the need of well-organized and equipped training schools for Christian workers.

Religious Education

SUNDAY SCHOOLS

Sunday School organization has been much improved in the past ten years. Graded lessons, departmental organization and teacher training have come to the larger and better schools. In many churches the Sunday School has the Sunday morning to itself, without a preaching service, and the plan works well where there is efficient direction. However, the vast majority of churches still meet in the one-room auditorium, and any scientific procedure is all but impossible. In summer time the back yard is often used as an overflow for the main school.

DAILY VACATION BIBLE SCHOOLS

Daily vacation Bible schools have been much used and have given excellent results in all countries, under almost exclusive feminine leadership. About the same work is done as in such schools elsewhere, due to the fact that this work has been set up by trained missionary teachers, who in turn prepared national women to carry on the work. Sometimes a two weeks' training course is given to teachers before the school is opened for children.

Rather than have the annual daily vacation Bible school go by default for the lack of a leader, a dear little lady undertook to direct the sessions in a Brazilian village. With suggestions, helps and various material she made it a success, and is now extremely enthusiastic over helping the women all around her whom she has organized into a circle of the town auxiliary. "She is radiant over her experience and her joy in serving the Master was sweet to see! There is nothing like daily vacation Bible school to evangelize, quicken interest in the Gospel and develop leadership."

In one such school in Rio de Janeiro, forty-nine non-Christian families were represented among the children of the school, and some of them became interested and later came into the church. "Brazilian women are very clever at adopting and adapting these modern methods to their conditions and needs," writes one missionary. Nearly every year the Council of Religious Education of Rio de Janeiro puts on a union training course for daily vacation Bible school teachers, with large enrollment and keen interest.

In 1926 the first daily vacation Bible school was held in Guayaquil, Ecuador, with an enrollment of twelve. In 1933, one thousand two hundred and eighty-two pupils were enrolled in the thirty-seven schools. The growth of this work would have been impossible without the help of the women and older girls who took part. In Venezuela, vacation Bible schools have awakened much en-

thusiasm and have in some places taken the place of more adequate worker training in local churches.

TRAINING INSTITUTES AND CONVENTIONS

Short-time training institutes are widely used for all kinds of leadership training and general Christian education. Such institutes range all the way from one-day meetings of women in local churches to organized courses of study lasting a week and drawing delegates from wide districts. There is still a strong tendency to give these institutes a convention flavor, related in part to the tendency of the Latin to think out loud. In practice these institutes are often related to some specific theme or purpose; sometimes a systematic study of the best methods for teaching the courses outlined in the textbook for the current year. Some are planned by a general secretary or particular Board with the women in the locality where the meeting is to take place; but women of other communions are welcome and usually participate. This is a fine step in the right direction which will lead eventually to actual interdenominational groups.

There are countless remote and interior localities where a mere getting together of a group of Evangelical women means new life and hope and a new sense of personal worth that brings radical changes into life. In some cases pastors' wives have lacked training and failed to understand or appreciate the significance of their husbands' work. To such this work has come as a re-education in values, with transforming results. These group confer-

ences, enjoyed alike by men, women and children, are one of the best-loved events in the church year and a bright spot in the lonely, drab lives of many women isolated in sparsely settled communities.

Many a conference and convention of Evangelicals has been surprised when some woman, well known but not suspected of possessing unusual talent, has given an address of convincing power. "What has happened to her?" men will ask, "I did not know she could do anything like that." Neither did anyone else know it until the women's movement awakened her latent talent and trained her in leadership.

Men attend the sessions, which are open to everybody irrespective of denominational affiliation. Men may have come through curiosity in the early days; but they still come to cheer and help; perhaps to learn. Why not? One afternoon in one of these meetings, at the conclusion of a talk on social hygiene given by a graduate nurse who had also graduated from a Bible school, a man in the audience arose and said he was glad women were beginning to study these matters. An elderly woman got to her feet and replied that it was time men were beginning to open classes for like discussions!

But there are also meetings in large centers. At a district meeting in Argentina, the city mayor invited the women's convention to meet in the municipal theatre on Sunday afternoon. The city band played a march and led the convention delegates to the central city park,

where an open air meeting was held by the women with the approval of the multitude gathered to see and hear.

Annual national and district conventions have done much to stimulate this new vision of life. When a hundred or five hundred women get together, fired by a devout zeal for good works, infused with a sense of Christian love for the lost and needy, something happens that cannot be explained on merely human grounds, and something happens that cannot take place in an ordinary gathering made up of men and women and dominated by talkative preachers. Here is a sample of what may come out of such a meeting. A joint Women's and Young People's Institute was held in Argentina and unanimously adopted the following program of recommendations: First, that the basis of the Christian life be considered to be the spiritual new birth; second, that we should seek to return to the purity and simplicity of the Apostolic Church, with family prayer, Bible reading and daily personal meditation; third, there should be an aggressive development of lay leadership in the extension of the cause of Christ.

ORGANIZED STUDY COURSES

The succeeding chapter sets forth the work of organized study courses of the women's societies all over the continent. As mental and spiritual horizon-extendors these classes are unexcelled, and one of the problems that vexes leaders everywhere is that of providing new texts and themes year by year. The annoyances and costs of in-

ternational exchange and portage make difficult the universal use of a common textbook, even within denominational lines. In general, each country and denomination is providing its own lessons, sometimes mimeographed and simply bound, and in practice there is a certain patriotic advantage in the use of home-made materials.

The Future of Evangelical Education for Women

What then are the outstanding needs of today and tomorrow that Evangelical schools for girls can supply? Three strategic, compelling opportunities in feminine education confront the present-day Evangelical movement. First, in some places there is still need for parochial day schools, related to local churches and conducted by consecrated national teachers. Second, there are unlimited opportunities for advantageous approach to the educated and cultured elements in South American life through a few high-grade boarding schools, adequately staffed, housed in modern buildings and completely equipped for the highest type of scientific modern education. Third, there is increasing and urgent need for the best possible type of institutions, inter-denominational if possible, devoted to the training of women as educational, evangelistic and social service leaders of the growing Evangelical movement throughout the continent.

For the mediocre, poorly equipped, inadequately staffed school, whose only claim for support is that it

was formerly useful and still exists after a fashion, there is no need or place in contemporary South America.

TRAINED LEADERS

Everywhere outstanding national leaders are appearing in the women's movement, which is one of the most far-reaching and transforming parts of the entire current Evangelical program. Most of these leaders have been educated and awakened in Evangelical schools, or have come to effective leadership in the activities of the organized women's societies. The harvest is ripening, and the tree of our planting is bearing fruit. What the women of the churches are doing and dreaming we shall see in the following chapter.

CHAPTER IV

EVANGELICAL WOMEN ORGANIZE

Sufre si quieres gozar;
Baja si quieres subir;
Pierde, si quieres ganar;
Muere, si quieres vivir.

Suffer if thou wouldst rejoice;
Humble thyself if thou wouldst rise;
Lose if thou wouldst gain;
Die if thou wouldst live.

Panama Congress, 1916

WHEN the Latin-American Evangelical Congress in 1916 met in Panama for the purpose of surveying the field prior to the organization of a concerted advance, the committee on Women's Work found data difficult to obtain. There was then no definitely organized work among the women of the Spanish-speaking churches, and there were only scattered beginnings in Brazil. There were books dealing with the resources, trade relations, wars and heroes of wars, but rare references to the mothers of men.

A South American pastor wrote to the Congress, "The new woman movement happily has not touched South America." From one short page in the report read at the Regional Conference in Colombia in 1917, we read, "The

influence of women is felt in the family circle and their outside interests center in the church (the State Church). Their ideas are traditional. They do not read. To question the existing order of things is to imperil their soul's salvation. The world of business is a field into which they are afraid to enter; but they probably will do so in a few years."

ORGANIZATIONAL BEGINNINGS

From the beginning of Evangelical work in South America in the eighteen-seventies, women have taken an active and fruitful part in all departments of the work. Here and there small groups of women met together for fellowship; but principally to raise funds for the local church. This money was often the first raised toward some of the best buildings still in use.

GENERAL ORGANIZATION

All South America definitely entered upon a new epoch during the years 1918-1920. The opening of the Panama Canal, commercial activities and extended international relations following the World War, the extending influence of Evangelical missions, the general awakening of the humane spirit and a new freedom all profoundly affected the lives of women.

A New Realization

Coexistent with these new phases was the advance campaign set up about 1920 by various denominations in celebration of one hundred years of modern foreign

missionary effort. To women themselves came a new realization of their latent ability and responsibilities. They were included in the forward campaign. They entered a new epoch and began to organize their work systematically and to form federated groups within their own denominations for a move ahead.

DEFINITE AIMS

Definite objectives, courses of study and more or less uniform ideals of devotion and service were adopted. The whole modern movement of organized Evangelical women came into being within the next few years. In 1904, women's auxiliaries began to appear in the Protestant Episcopal Church of Brazil, and were soon extended into every parish.

The Baptist churches of Brazil began to organize conventions for their women in 1908, and at once the work became a vigorous department of the church. The ideal is stated as "To formulate and put into practice the best plans for the advancement of the Kingdom of God on earth, including a special study of Baptist doctrines."

The Evangelical Union of South America began its work in Argentina with house-to-house visiting, sewing classes, music and painting for those interested, meetings for women and special studies prepared for this work. Sometimes conditions were simple, friends and neighbors met together informally in a room in a private house. Personal influence counted, and the "good neighbor" usually had the largest attendance. Some of the converts

could not read, but rendered valuable service in bringing in others.

In 1916 this League began to include women of other churches, and became the present National League of Evangelical Women devoted to the deepening of the spiritual life of its members. The League now has organized work in several denominations and holds an annual convention in the city of Buenos Aires. The motto of the League is "Watch, pray and work."

CONNECTIONAL IDEALS

The first connectional society of the Methodist Episcopal Church South in Brazil was organized in 1916, when sixteen of the outstanding women of the various churches met and incorporated their societies under the name of the Woman's Missionary Societies. The women desired that Miss Glenn become the conference president; but this she declined, believing that the officers of the society should be Brazilian women. Doña Francisca de Carvalho was elected president.

For the women it is an important thing when they join the missionary society which offers training and opportunities of self-expression. There are nearly five thousand women belonging to the Brazilian Woman's Missionary Society, and they are a very strong force in the church; in fact, it could not do without them. The women too, realize that they are an essential unit in the work of the church. They are delighted also "to hear of the world missionary sisterhood" and to feel that they are an im-

portant part of it. After the fraternal messenger of the Woman's Missionary Council had visited a little society way up in the interior of the State of Sao Paulo (there are twenty states in the United States of Brazil), that society telegraphed her, "Give our love to the women of the world." The Matto Grasso Indians are their missionary objective.

Three Brazilian conference presidents of this work were delegates to the General Conference of 1934 and participated in the election of the first national bishop of the *Igreja* (church) *Brasileira*, which was organized in 1930. Every position of service and privilege is open to women except that of official preaching, and they are prevented from entering the ministry, not by law, but by a prevailing sentiment among the people.

THE CIRCLE PLAN

In 1920 scattered groups of Presbyterian women in Brazil and separate units of Methodist women in Chile began to prepare for respective federations. The Presbyterian women organized the Lavras Society similar to the "Circle Plan." Up to that time the societies had been "Aids," not looking beyond the local church, knowing little or nothing about the Church in general. The membership tripled, enthusiasm ran high and contributions increased. The *Sao Sebastiao do Pariso Society* was revolutionized. It grew from thirty members to one hundred in a very short time, and the development in spirituality and in zeal was almost commensurate. So great was the

general success of the new plan that it was resolved to organize all the societies of the Presbytery into a Presbyterial.

In 1928 the General Assembly received such an eloquent appeal from one of the talented young women, wife of the moderator, that a plan was adopted for organizing the Woman's Work of the Assembly. The Rev. Jorge Goulart, of the Lavras Church, who had been most enthusiastic from the very beginning when the Circle Plan was adopted in his church, was appointed General Secretary. He received no budget, either for correspondence or for travel; but the work increased, and one of the largest and strongest Presbyterials, with twenty-eight societies, is a testimony to his untiring efforts.

Four years later a Standing Committee was nominated, with Miss Genevieve Marchant as Executive Secretary. In spite of the lack of a budget, a revolution and other hindrances, the work progressed. There are eleven flourishing Presbyterials in the sixteen Presbyteries. Some of these meet with no help from the missionaries other than counsel and suggestions; others carry on entirely on their own. A missionary couple is supported among the Indians. Supplies of various sorts are sent to help in teaching the Indian women to sew. Even sewing machines have been contributed by some of the societies.

A MISSIONARY VISION

In 1921 all but eight of the forty Methodist Episcopal churches in Chile (the eight formed small circuits) had

groups of women studying a specially prepared text entitled "The Christian Home and Bible Studies." Four hundred women were signed up in these classes. Upon this foundation was built the present Society of Methodist Chilean Women in the "Shoe String Republic," which is 100 miles wide and 2800 miles long, with its head in the Tropics and its feet in the icebergs of the Straits of Magellan. One of these societies flourishes in Magallanes, the most southern city of missionary activity in the world. Year after year textbooks have appeared including such titles as "The Hygienic Home and Bible Women," "The Social Home and Christian Heroes," and other pertinent subjects. These books were prepared in Santiago and are being used by various denominations in South and Central America and Mexico and among Spanish-speaking groups in the United States, from New York to San Francisco. The problem of getting proper helps, books and reading material for the Evangelical work is very serious, for there is very little of the kind in Spanish. The welcome given such books is proof of the great need for them. The utmost tip of South America to the help of the United States!

Three years ago a particular mission field was adopted among the Araucanian Indians. For years these Indians had been asking for Christian workers; but the mission treasury was shrinking every year. Then someone suggested that an appeal be made to the Women's Society. The story was but half told when the women began to make pledges toward the support of a missionary teacher

in Araucanian territory. It was a venture of faith, for every woman there was poor enough herself. A trained young woman from the Sweet Memorial Bible Training School volunteered to go and live among the Indians and open a school. The pledges were paid, the teacher went, the school was opened. A year later other Indians sent in a plea, another "Sweet" girl volunteered. Two schools were established, and still another in 1934. Eager still, they plead for more schools and missionaries, if just to live among them. The "Sweet" supply ran out; but two other church girls volunteered.

These young Chilean women are just like good missionaries everywhere,—doing everything under the sun, teaching little children and adults, caring for the sick, ministering to the needs of all, preaching, even conducting funeral services and assisting in wedding feasts.

The superintendent of the District writes, "God is graciously and abundantly blessing the evangelistic and educational work among the Araucanians. The three missionaries from 'Sweet' are most successful and dearly beloved, as are also the other two from local churches."

And the women who support the work? No single undertaking of the Chilean women has brought more joy and enthusiasm than this heroic, unselfish missionary effort.

The National Women's Society of Peru outfitted a Peruvian graduate from Lima high school and sent her as a student to the *Instituto Modelo* in Buenos Aires. After three years of special training and practice work she re-

turned to Peru as a home missionary. The women continue to contribute to her support.

REAPING

Great was the harvest from 1921 to 1930, when eight federations came into existence, more or less in the following order:

The Women's Evangelical League of Uruguay, 1921; Union of the Baptist Churches in Chile and the League of Methodist Women in Peru, 1922; the Presbyterian League of Chilean Women; the Women of the Christian and Missionary Alliance in Guayaquil, Ecuador, 1923; the Mennonite Women of Argentina in 1927; the Federation of Methodist Episcopal Women in Argentina, 1929; the Baptist Union of the River Plate Republics in 1930.

PRESBYTERIAN DISPENSARIES IN CHILE

To help poor families ignorant of every-day hygiene and first hand remedies, the Presbyterians in Chile have opened dispensaries in Santiago, Valparaiso and Concepcion. A maternity ward is maintained in Santiago at the "Mother and Child" dispensary, and efficient nurses work under the direction of Chilean doctors. A Chilean midwife serves without compensation and a trained statistician works for nearly nothing.

The dispensary is in charge of a Red Cross nurse, the widow of a pastor. She also conducts Fresh Air camps for children and directs the services of volunteer workers from the city churches who visit and do follow-up work. A young Mother's Club supervises the knitting and man-

ages the sewing department in the Goodwill store. A Chilean public school teacher has organized a club for mothers and collects money from her friends to finance a mid-day lunch for twenty poor children in her school.

A visitor to the Valparaiso Dispensary writes: "No woman comes who does not have offered to her in a most informal and friendly way a copy of the New Testament. If the mother hesitates to take it, it is held until a later call. There are now more than 600 homes related to this Child Welfare Center.

"One mother with whom I talked had with her three of the bonniest children present that afternoon. I commented on the health and evident good care of the children and she talked to me somewhat on this wise. 'After my first three babies were born and did not live, my neighbor told me of the Welfare Center she had attended where advice and care were given at cost price. I mentioned this to my Father Confessor, for he feared my connection with the Protestants, and told me that I should remember my children were not lost but in Heaven, praying for me. I quoted what my neighbor had said, that she had read in the Bible that Jesus loved little children and that it was not His will that any of them should perish. Against the counsel of the Father Confessor, I came to the clinic for pre-natal care when I knew I should have another child. You can see the result of the wise counsel I received in the health of the three children born under the care of the clinic. And I have also had in my own hands for the first time a copy of the New Testament and

can read for myself what our loving Heavenly Father says to His children.'

"The clinic has a much-used library and the two most popular books are the Bible and the two large volumes of Victor Hugo's "Les Miserables"! Some said that they took out Hugo's book because it was large and would last a long time. Others said that it helped them to solve their own problems aright by reading about the lives of people who live in another Latin country."

The Valparaiso Dispensary maintains an out-station at Quillota, fifty miles away, aided by the city health officer and his wife. In Valparaiso all but two helpers are members of Evangelical churches. One of the exceptions is a midwife who offered her services in connection with the violet ray machine. She said that the only religion she had known was nothing but a commercial institution and she lost interest. After questioning the managers of the dispensary about their religion she became interested and expressed a desire to attend their services.

The other exception is a French teacher, who said that she did not believe in God but helps to care for God's little ones, though in the face of strong opposition from her family.

AN EDITOR

The Christian and Missionary Alliance entered Ecuador in 1897. Long, weary years of seed sowing followed, and not until recently were meetings inaugurated for women. Such meetings are now held in various places.

For a number of years Señora Zoila Mariscal served as colporteur of the American Bible Society.

Among the leaders in Christian work are a former public school teacher who works with children in the mountains, three deaconesses and Señora Ana Vergara, joint editor of the Evangelical paper, whose time, strength and fortune have been spent in the propagation of the Gospel.

COME OVER AND HELP US

In the third year of the Federation of the Methodist Women of Argentina, a saintly woman of the house of Gattinoni rose up and began to speak to the women there assembled: "In the far country of Bolivia live many Indians in pagan darkness—" And with one accord the women there gathered together began to speak. And so it came to pass that they gave of their substance to open a school, which exists among these Indians until this day.

And yet again there came another call, "Come over to Macedonia," spake a voice by way of the International Department of the Women's Foreign Missionary Society. Had not money failed for to buy food for yon Bible woman? And so it came to pass that these godly women joined hands with Mexico, Switzerland and Germans in California to lighten the lives of the women of Macedonia.

When in 1933 the failing missionary appropriation threatened disaster to the churches, these women under-

took to raise 10,000 pesos. Their slogan is, "Not one church shall close its doors."

The Methodist Episcopal women's societies in Argentina, Chile, Peru and Uruguay are units in the International Department of the Women's Foreign Missionary Society in the United States.

WOMEN AT WORK

In 1930 the Baptists of the River Plate Republics, including Argentina, Uruguay and Paraguay, organized their women's groups into a Convention of Baptist Women's Societies. A real effort is being made to work out a program adapted to local needs rather than to adopt exotic ideas; but effective contact is maintained with the Woman's Missionary Union in the United States.

A pastor was asked to go and talk with the women in a distant town in Argentina—and distances are no mistake in that vast republic 2,150 miles long and 980 miles wide, with an area of 1,112,742 square miles. Finally he arrived. In a little home, seated on beds and boxes, people listened for the first time to the old, old story. Other meetings followed. Doña Elsimas was converted and led her family into the church. She and her son cleaned out an old shed, put down a brick floor, added electric lights and an organ. Results: a fine Sunday School, weekly services and a women's organization. With happy tears in her eyes Doña Elsimas says she can never praise the Lord enough for all the great blessings he has brought to her home.

In the northern republics of the continent organized

work among women has developed more slowly than in the east and south; but there, too, the Spirit is moving.

In the development of these churches the women have played a leading part. Two women have become outstanding leaders and two are now elders in the Baranquilla church, Colombia. Work for temperance, missions and unemployed women are special features. These activities have sometimes cost the women social persecution, not lightly to be regarded in these countries. One day a woman met her former school chum on the street and stopped in consternation to exclaim, "What in the world are you doing coming out of that place? Do you not know that those people are heretics and that their school is under the ban of the church?"

"Well," answered her friend, "I am a teacher in the school, and besides, I am an Evangelical believer myself now."

"You are lost! You are lost!" wailed the shocked friend, and the two parted never to meet again on the old basis.

"The first Evangelical church in Venezuela began its work with a small group of faithful women. The work has been strongly Evangelistic from the start, and, while returns came slowly for years, it now appears that harvest time is at hand, and for this we have largely to thank the zealous women who have labored in the Gospel."

"Who could have suspected that that common woman, smoking big black cigars, drinking, strumming her guitar in public places and singing lewd songs should

one day become a very specially used servant of the Lord? Yet when she heard the Gospel, she accepted Christ and became 'as a little child' before Him and is now a Bible woman giving full time to the Lord's work. The refining influence of the Gospel has given her a certain charm. When she meets people she gives the impression that she has something good to share with them. She entered a center of Spiritualism not long ago and spent the entire afternoon telling the Gospel story to the woman who operated the place. This woman had lost an aviator son in a plane accident, and since then had been trying to commune with his spirit, without success. When the Bible woman left her she said, 'At last I have glimpsed a ray of hope that I shall see my son again.' "

Methods

There is much uniformity in the methods and plans of the women's societies under whatever name or form of organization; but the majority combine these aims systematically in an all-inclusive organization with separate departments responsible for their respective activities. There is always a Spiritual department in charge of Bible study and devotions, which are a part of all regular meetings. Other departments may be Benevolence, Missions, Church Aid, Evangelism, Culture, Social Service, Home, Child Welfare, Temperance,—according to size of group and circumstances. Meetings are held weekly or less frequently; programs rotate under distinct departments with business sessions at regular intervals.

LEADERS

Sometimes the executive boards are made up of nationals; more often they are composed of both missionaries and nationals. National women are developing as worthy leaders and teachers, who preside with poise, dignity, grace and Christian justice. Latins are universally fluent of speech and apparently free from self-consciousness. To a timid Anglo-Saxon they seem ever ready to talk on any subject.

As everywhere else, these women are of varying capabilities and preparation. Some are cultured and hold scholastic degrees. Again, there are groups of humble, simplehearted and unlettered women; but from whatever state or circumstances a woman may come one notices a change when she enters into the activities prescribed in these women's societies. Invariably a new goal is set, and an effort is made to realize a full and abundant life. Not infrequently women of advanced years set themselves to learn to read. A new incentive has arisen; the Bible is fascinating.

From Argentina comes a simple illustration of the effect of organized work in humble and underprivileged lives. "One dear sister, a poor humble woman who can neither read nor write, has become a great influence for good in the district where she lives. Fearlessly she gives her testimony, and her life matches her statements. She has brought, one by one, her friends and neighbors to the church, and so many have been her converts that another church has been established in her neighborhood."

There was a time when it could be said that there was a lack of leadership material among the women of local churches. That day has gone, thanks to the organized work among women. From unexpected places come some surprising results. Leadership awakened by this work among women finds its way into every sphere of human activity, as witness the following from Brazil.

Miss Naomi Ealcao, a converted student in a Christian college for girls, fell in love with a young Brazilian candidate for missionary work among the Indians of the far interior. Zacarias Campello harbored no illusions regarding the life that awaited him, and he hesitated to declare his feeling, telling the girl that he could not ask her to live as he would have to. She replied that she, too, loved the Lord and Master and could do her share of sacrificial service. The honeymoon was spent on the long trip by ship, canoe and launch; then on horseback, and finally on foot they reached their destination. There in an Indian village, living in a grass-covered cabin, worn in body after the weeks of travel, Naomi began her labors of love among a forsaken people. She tried to teach the Indian women something of cleanness of mind and body and something of the joy of the Gospel. It was hard and slow work. Food was scarce and coarse, the loneliness was all but unbearable; but she labored on. Two years of this exhausted her slender strength, and God said, "It is enough. Come home and rest, my child." Early one morning, singing "There's a land that is fairer than day," and praying for her Indians, she begged those watching by

her side to accept Jesus, consoled her husband, closed her eyes and cried, "Lord, receive my spirit" and, with a smile, went to be with Him whom she had loved and served.

There is not a church or community where these Christian women have been organized and trained that has not been changed for the better, and in practically all Evangelical churches a new group of women leaders in all good works is coming into power, having been prepared by study classes and training in their societies.

THE GLEAM OF THE CROSS

There is a self-extending quality about this work, as evidenced by the case of an educated Brazilian widow of high social standing who in her loneliness and sorrow looked out at evening time through her windows, closed during the day, and saw the lighted cross of the Episcopal church in Santa María. Through the influence of a neighbor she was persuaded to attend and listen to a message of comfort. The hymns, solemn litany and address held her spellbound. In due time she was confirmed, and grew in grace as she entered upon a life of service. Again and again she was elected president of the Women's Auxiliary in Livermore, where she went to live. Today her children and grandchildren are following her life of faith. Soon after her confirmation one of her children was stricken with the plague and died. As her friends gathered about her she said, "Had this happened some time ago I should have been in despair; but now I know where to go for comfort, and I have the peace that my Savior gives."

EVANGELISM

In addition to the dominant emphasis on evangelism found in certain churches, there are widespread evidences of the effective work done by women in carrying the Good News wherever they go. There is much moving about from one place to another among the middle-class people, and many newcomers have begun to tell the story and gather small groups of friends for informal meetings in their homes. Sunday Schools are opened in new localities, the work expands and another congregation is added to the circuit.

WHEN SAW WE THEE AN HUNGERED?

For years the Salvation Army has done an extensive work among the needy classes in South America. Women form a large proportion of its active soldiers and belong to the local corps. A number of outstanding leaders and officers have been developed. In Buenos Aires an effective work is maintained for the poor and unfortunate women, who are dealt with through the various departments of the Army's work. The Children's Home deals with the wreckage thrown up by the many matrimonial tangles so common in South America. Both mothers and children are cared for, and the Home becomes a harbor for many a storm-tossed barque.

The Woman's Hotel, a memorial to General William Booth, meets a variety of needs; in one section supplying board and lodging for business and working women, in another section caring for the destitute. A woman with six

children fled from her drunken husband, who threatened to kill them all. She was taken in, cared for, the man was sent for and dealt with and, due to the work of the Army, made a new start, and a reunited family again set up a normal life.

The Central Office deals with cases of destitute, betrayed, wayward and perverse feminine humanity. The Maternity Hospital is a small but well-equipped institution where mothers may pay a small charge, or be cared for free if need be. To many a woman from the country this hospital, with a limited surgical practice, is a haven of relief in her hour of need. High medical authorities give the hospital unstinted praise. The "Eventide Home" houses some thirty elderly women who would otherwise be left destitute in their declining years.

ENGLISH-SPEAKING CONGREGATIONS

Important in the Evangelical work of South America are the churches for English-speaking congregations. These churches have women's organizations whose members work diligently for local charities and are on good terms with the women's organizations in the national churches, often cooperating in the same enterprises. The First Methodist Episcopal churches of Buenos Aires and Rosario are units in the Argentine Federation of Methodist Women.

SELF-HELP AND INITIATIVE

Textbooks for women appeared in Chile in 1921. These were prepared along with other literature in con-



AN INDIAN WOMAN OF CUZCO, PERU



ONE OF SIX PRESBYTERIAN DAILY VACATION BIBLE SCHOOLS
In and near Campo Bello, Minas, Brazil, directed by an 8-year-old girl—last one
in upper right-hand corner

nection with the Centenary campaign, and treated of subjects pertaining to the life of women, their special problems and spiritual development. They met a real need, and were used by Spanish-speaking women in South and Central America, Mexico and the United States. Bible study was stimulated and service motives were awakened, not only among the women, but the entire church was stirred to new life and activity.

"The women of the Brazil Methodist Church have a well-organized and extensive program of literature and study texts. Various books and pamphlets dealing with the lives and responsibilities of women are put out under the auspices of a general secretary of women's work. A well-edited and printed monthly magazine, *The Missionary Voice*, is published as the organ of their work, and for the children an attractive magazine called the *Bem Vi Di* has attained a wide circulation.

"In 1930, Rev. Jorge Goulart, General Secretary of women's work, with the collaboration of Rev. Lawrence Calhoun, of the East Brazil Presbyterian Mission, published a little book of Bible studies and programs which met with great favor and was used by many societies for a second year. This year a splendid series of studies is being prepared by a talented young Brazilian woman on the general subject, 'The Christian Woman,' with such sub-topics as 'The Christian Woman and Her Home,' 'Sabbath in the Home,' 'Duties in Training the Children,' 'The Christian Woman and Her Church,' 'The Christian Woman and Her Civic Duties,' etc. This last topic has

recently become necessary because the vote has been given to Brazilian women, and the church women must be prepared to meet the new responsibilities. The leaders of the work feel very strongly that the use of a special program is one of the greatest necessities."

In the early beginnings of organized women's work, books, texts, pamphlets, programs and helps of whatever category were written by missionaries; but excellent material is now prepared by nationals, with occasional or no help from missionaries. An example is a year's course of weekly lessons with daily devotions, called "Living Waters," put out by the Society of Chilean Methodist Women.

Among the things the women of several denominations do together in a fine spirit of cooperation is the publishing of a monthly pamphlet of daily devotions, called "Today." Other "get-togethers" are conventions of two or three days, when mornings are devoted to respective business sessions, afternoons and evenings to united programs. Bread is broken together at a banquet of good things provided for body, mind and spirit.¹

Young Women and Children

In most of the churches there are the usual young people's societies carrying on work and activities peculiar to youth and in preparation for future responsibilities. The response is similar to that of Christian young folks

¹ Several denominations are planning to take part in the convention to be held in Santiago in February, 1935. An excellent beginning to an actual interdenominational federation!

anywhere. Take, for instance, what happened in a little interior town of Chile when a minister's wife returned from the annual convention and told the story of Olga Amengual's work among the Araucanians. A girl of thirteen said, "I wish I were old enough; I would like to work with that missionary," and she continues to say, "I want to be a missionary."

The Baptists of Argentina, the Presbyterians and Methodists of Brazil all have young women's societies in which thousands of young women are being trained for future leadership and responsibility, the while carrying on splendid work of their own. The "Star Club," a young women's organization in Chile, trained many of the women who are now effective leaders in the Evangelical movement in that country.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association, organized first in Buenos Aires in 1890 and later taking root in Rio de Janeiro, Brazil; Santiago de Chile; Montevideo, Uruguay; Valparaiso and Bolivia, is an important element in the life of South American women. From a movement to provide a residence, recreation and inspiration for English-speaking girls it has grown into national units, with an international spirit ministering to women of many nationalities. Annually, thousands of young women pass under its Christian influence and receive training to meet the new opportunities open to women.

Every association has taken a prominent part in the

promotion of physical education for women and girls, sports, recreation, general health education and gymnastic classes; all this at a time when there was some question about such activities being really quite "nice" for women. The Associations have become a real factor in popularizing physical education.

In 1916, the Young Men's Christian Association of Valparaiso, Chile, opened commercial classes for men. So eager were women for similar instruction that the Association acceded to their request, and eighty women registered for a business training. Out of this grew the present Young Women's Christian Association. Every Association has offered commercial training at a minimum cost to the ever-increasing number of women preparing for office work.

As early as 1918, a small student Association had been organized in a mission school in Lavras, Brazil, and 1920 saw the opening of the Association in Rio de Janeiro, with special emphasis on girls' work and educational classes. From the beginning the friendship of the secretaries has kept the Association in close contact with government institutions and prominently identified with student and other social activities of the city. It was the first general women's organization in the city. Seven nationalities are represented on the Board, and among the members are leading diplomatic people. The quarters occupy the second floor of the Young Men's Christian Association building, and among the attractions are a gymnasium and swimming pool.

The first Latin-American woman to become a General Secretary in Latin America was born in Mexico and trained in the United States. After several years of experience in the Buenos Aires Association, she arrived in 1933 to supervise Association activities in Chile.

The Young Women's Christian Association, with its international programs, is needed in the huge South American crucible. Its high ideals for finer womanhood, inculcating in young women a love for truth, honesty and purity, are supplanting high cement walls and barred gates. Thus they set up their own defences in a knowledge of self and an appreciation of real life values.

CHILDREN'S SOCIETIES

A number of societies in different countries carry on organized work among children in the form of clubs, meetings, temperance societies, kindergartens or play hours. The Disciples of Christ, in Buenos Aires, maintain several excellent kindergartens in connection with their churches, which are doubly popular as the Argentine government does not maintain kindergartens. Religious teaching is carried on in these schools, with club work twice a week.

In Huancayo, Peru, a flourishing Children's Society is operated, with objectives including improvement of conduct, daily prayer and Bible reading, loyalty to high principles and abstinence from profanity, tobacco and liquor.

The Baptists of Argentina maintain clubs for girls from seven to fifteen years of age. Religious teaching is

adapted to the ages and needs of members. An Evangelistic emphasis is maintained in all the work.

The Argentine Mennonites at Pehuajó carry on clubs for boys and girls, meeting separately once a week and alternately meeting together. The program of these meetings is religious rather than social. Bible questions are assigned for reference, memory work is prescribed and hymns are learned. Twenty-six Sunbeam Bands, with a membership of 1562, belonging to the Baptist Union in Chile, meet weekly for handwork and special instruction in missions under the direction of a woman named by the women's society.

A New Awakening

For scores of thousands of women the horizons of existence have been definitely pushed back; life has come to have new meaning; an awakening has taken place that has changed the values of human experience. Women who formerly sat humbly and passively in the congregations have been stirred with new ideals, awakened to new interests and changed in their very natures into new creatures. A whole world of unknown and unsuspected interests has been related to their hard-working lives, and their response has been revolutionary for themselves and their homes.

MISSIONARY INTERESTS

Equally valuable as horizon stretchers are the contacts made through world missionary organizations with which

some of the Evangelical women's movements in South America are affiliated. As soon as the Methodist Societies of Argentina effected their own Federation, a desire was expressed to establish relations with the world-wide organization of the Women's Foreign Missionary Society, thus forming links with the women of other climes and continents. A new sense of world-wide solidarity has been of inestimable value, drawing women toward each other in prayer, sympathy and service. From these have come new inspiration, a sense of the worth-whileness of life, a new concept of human dignity and worth to women whose lives were nine parts drudgery before the awakening came.

It is noteworthy that almost without exception these organized societies have awakened a strong missionary spirit on the part of members and in local churches. When a group of women works tirelessly to send a young woman abroad for training as a home missionary, and keeps on working to help support her after she returns to her field, something has happened to widen the horizons of life and reinterpret human values. Nearly all federated organizations maintain some missionary objectives, as indicated earlier in this chapter.

SOCIAL AND REFORM WORK

The tendency in South America has been toward cure rather than prevention of social ills. There is not much concerted promotion of social reforms. Many aristocratic women's clubs have taken up child welfare, mothers' re-

lief, measures against illiteracy and illegitimacy, have promoted medical service for the poor, the improvement of education for girls through clubs and the promotion of the single moral standard. Evangelical women have done what they could for these same causes as circumstances have permitted. A writer from Brazil says, "It is only in recent years that women in any South American country have felt that their interests and activities should extend beyond the walls of their own homes and their personal and family affairs. Heretofore there have been relatively few cultured, unselfish, self-sacrificing women who have had the wisdom and courage to undertake public welfare work."

This would seem to be a pessimistic view of the case. In Uruguay, Argentina and Chile, outstanding intellectual and social leaders have given themselves to the promotion of public welfare in a way that makes them the equals of public-spirited women anywhere in the world.

NEW VISION

It is to be expected that poor relief and social service of all sorts should mark the work of these societies; but beyond these activities extend new social movements. Red Cross courses have been given in some churches, and new channels of human helpfulness are opened through these practical relief agencies. Visits to hospitals, dispensaries, prisons, tenements and leper asylums have awakened new interest in human misfortune.

In general, it must be acknowledged that Evangelical

women have been more interested in evangelism, mission study, social relief and local church activities than in efforts to reform the world or manage the country, though there has always been active cooperation with any definite program of reform.

All societies do a vast total of practical poor relief at their own doors, making garments, supplying medicine or food, visiting the sick and looking after destitute children. Supplies are provided for such institutions as the "Friendship House" of Montevideo, the Presbyterian dispensaries of Chile, Home Institutions of the Salvation Army, Sweet Memorial Training School of Santiago, the Mercedes Orphanage of Argentina, the various missions among the Indians and the day schools and social institutions of Brazil. Certainly the spontaneous impulse to give cups of cold water—or hot coffee—are as much in evidence here as elsewhere.

Finances

Financial problems, always vital to women whether in relation to their own personal needs or in the making of a new world, run the whole gamut in South America, from creating baptismal outfits for Indian babies to budgets for erecting and supporting all types of beneficent institutions and enterprises.

Contributions are one of the biggest problems of the young work. Teas, bazaars, sales, etc., were started in the old days when there were only "Aids." It is hard to change and shift the financial basis from indirect means

to more Biblical methods; but Christian stewardship is being systematically taught and increasingly practiced. There are as many ways of raising money "for the Lord" in South America as in Canada and the United States, and they are about the same as everywhere else. It is a case of paying, soliciting or earning, and here they do them all. Sales, bazaars and entertainments are rather incidental means of raising money; in the main their objective is "to promote the social life of the people."

With the decrease of missionary financial help from Home Boards, hundreds of churches would have been forced to close their doors had it not been for the valiant help of the organized woman-power of the churches. Financially, women have assumed increasing responsibilities, as indicated by such reports as come from the Baptist churches of Argentina, where the women have raised their contributions from two per cent of the total local church support in 1921 to over five per cent in 1931.

Transforming Results of Organized Work

Profound and transforming have been the results of this organized work among the women of the various Evangelical churches. Pastors, missionaries, educators and officials everywhere recognize the benefits that have come, not only to the women related to these societies, but to their homes and neighbors; also, in the new-forming social ideals of a civilization in the making. Pastors heeding Paul's exhortation to "help those women" are enthusiastic over the gains made by the women and claim

that the life of their churches is richly blessed by the work done. The general result has been a new awakening throughout the work.

AND SOME PASTORS

There are a few women in South America who are serving as pastors of churches with much acceptability. Others are preaching, often under the guise of "Bible Teaching," as a few conservatives still object to women in the pulpit. But the work is being done. Miss Elena Goldschmidt of Montevideo is pastor of a two-church circuit, and under her enthusiastic leadership a new church has been built and paid for by one of the congregations. "It is not much of a church compared with our better temples," writes a friend of the work, "but the spirit and consecration to be found there would put some of our greater congregations to shame."

In the interior of Uruguay several young women who, like Miss Goldschmidt, are graduates of the Buenos Aires Instituto Modelo, or Training School for Women, are acting as temporary pastors or assistants, and are giving a good account of their ministry.

In Arica, Chile, a devout widow of rich experience, both in life and service, is giving satisfaction as leader of the Evangelical church. For years she was a leader in the local church under regular pastors; but when missionary help failed in 1920 she became provisional pastor under the nominal direction of the nearest ordained minister, one hundred and twenty miles away. So satisfactory was

the work of Mrs. Salas that the church asked that she be named as full-time pastor. This was done, with good results for the congregation. Most interesting is the item that Mrs. Salas received much of her training while taking part in the work of the women of the church.

Temperance Reform

That women should be active in any form of temperance reform is to be expected. In South America the cause of temperance is usually linked with the lives of a few brilliant, outstanding leaders, often women, who have carried forward an unpopular cause. Here temperance means moderate use, not abstinence, and the social crusaders are usually more interested in restraint than in prevention of the use of liquor.

DOÑA JERONYMA MESQUITA

Jeronyma was the daughter of a rich Brazilian planter of a titled family. As a child she enjoyed every advantage, but became concerned over the wretched state of the slaves and laborers of her country. At seventeen she was married and went to Switzerland, where she educated her son and learned much about social problems. On her return to Brazil she took up temperance reform, and with her mother abolished all liquor from her home. In 1925 she became president of the Brazilian Temperance Society, as affiliated with the Women's Christian Temperance Union, and made the work felt in all parts of the

country. One result was that the Government placed unexpected restrictions on the sale of alcoholic beverages and favored temperance instruction in the state schools. Something of the personal influence of this leader may be inferred from the item that at a charity bazaar she was asked to serve as hostess; but declined to do so until all drinks were banished, when she graciously took her place.

DOCTOR ERNESTINA PERÉZ

"We were in a doctor's office in Santiago, Chile," says a missionary. "The inner door opened, and an active, bright woman of about sixty-five took our hands in hers and gave us a welcome that held no hint that we had not met before. Her English halted a trifle and she apologized, 'I have been talking French for an hour with a patient,' she said, 'but English is my sixth language and it will improve in a moment when my tongue follows my mind.' "

Dr. Peréz has been practicing medicine nearly a half century, and her patients are women only. She is an expert in psychology and mental therapy. She was the first woman to graduate from the Medical School of the Santiago University and the first recorded medical woman graduate in South America. The Chilean Government appreciated her attainments and sent her to Germany to continue her studies. In Berlin she finished postgraduate work with honor; but, being a mere woman, was given a certificate instead of the official diploma granted to men for the same work.

"Liquor is one of the curses of my country," she exclaimed. "And Oh! what a blow you have given us! How could you repeal the Eighteenth Amendment? We are the fourth wine-producing country in the world, and, while our wine is cheap, the poor people drink poisonous adulterations which chain them to poverty, degradation and ruined homes."

The Evangelical churches of Chile, Peru, Ecuador, Brazil and most other countries have carried on an intermittent campaign against the use of liquor; but much more might be done. Women take an active part in this work, which is understandable, as they are the chief sufferers from the traffic. It is understood that no Evangelical is ever arraigned in court for drunkenness. A certain amount of teaching against alcohol is done in public schools; but any propaganda made outside the Evangelical movement is pretty sure to be limited to a preaching of moderate use.

Temperance work began in Uruguay in a small way among children in 1892, led by missionaries and preachers' wives. Uruguayan leadership came to the fore and bravely faced much opposition and deep-rooted prejudice. Work began mainly in the Evangelical schools through teaching and the organization of Loyal Temperance Legions. In time, influential women and some scientific men became interested, and in 1916 the Women's Christian Temperance Union was merged into the National Anti-Alcohol League. This League is an organization of women devoted to the creation of a

strong public sentiment in favor of personal purity of life, including total abstinence from all narcotics and alcohol and the abolition of liquor. All objectives are to be attained through education and propaganda. Since women now vote in Uruguay, the League has published a declaration of principles, stating that votes will be withheld from candidates who do not support the principles of the League. The Government gives three thousand dollars per year to the work of the League and facilitates temperance instruction in the public schools.

Establishing any form of temperance in South America is an uphill task. Few of the Catholic clergy are interested, and the Catholic Church does not assume leadership in moral reforms; but certain individual priests and members have been instrumental and cooperative in reform movements.

Not half has been told in this one short chapter of the work that Evangelical women are accomplishing in South America. Men have been crowded out almost entirely from the discussion, and yet some of the best reports were received from husbands!

CHAPTER V

DAUGHTERS OF DRUDGERY

No hay trabajo malo si el trabajador es bueno.

There is no work that is unworthy if the workman is worthy.

Tribal Indians of the Amazon Valley

THE unknown land and background of South America is the vast expanse of the valley of the mighty Amazon, thinly inhabited by scattered tribes and groups of Indians who live primitive and often savage lives. Very little missionary work has been undertaken here, and there has been much of failure among a people that seem to be dying out, according to the reports of those who know them best. Government estimates give a population of about 400,000, most of whom live under climatic, hygienic and other conditions impossible for a white man, as witness the high death rate among the valiant few who have tried to establish work here.

The Heart of Amazonia Mission entered this field in 1923, and maintains five stations with a number of converts. Most of the missions that have tried to do something here have been of British origin and support; but the Seventh Day Adventists are working at Iquitos and several other border-line places with good results.

The Andean Indians

The twelve million peoples of the upper Andes regions make up the bulk of the civilized Indian population of South America. The picturesque features of their life, dress and manufactures have had much publicity, while their notorious wrongs and oppressions, like the weather, afford unfailing material for talk. Unfortunately, they further resemble the weather in that no one has ever done anything about it—at least no one outside of missionary agencies.

EVANGELICAL MISSIONS

A number of Evangelical missions have undertaken work here and there. About eighty per cent of all missionary work among the Indians of South America is carried on by British societies; but vast and populous regions are yet wholly untouched by the Gospel message. Nominally these people are Catholics; but here the Roman Church has perhaps reached its lowest state of moral degeneration to be found in the entire world. Celebrations in honor of the saints become drunken revels, and the Indian is exploited and cheated and oppressed by priest and official alike. Pagan superstitions and customs have been carried over and are still practiced everywhere. There is much sentimental oratory and some literature on behalf of the wronged Indians, without practical result. In 1930, a stirring debate was staged in the Bolivian Congress looking toward separation of Church and State. In this discussion a member stated that Evangelical missions had

done more for the education and emancipation of the Indian in the past twenty years than the State Church had done in four hundred years. The declaration was heartily applauded and, though widely published in the press the following day, was never refuted.

WOMEN TOILERS

The woman of these descendants of the vast peoples over whom the Incas ruled is industrious and patient and goes about her work, usually with a baby on her back, always with the ubiquitous spinning spool, whirling and whirling the long day through, as she stretches out the yarn that she later weaves into artistic Indian rugs, blankets and shawls. But the baby never cries and the mother never smiles, and the spinning goes on and on as she plods the rough roads, herds the flocks on the cold mountain slopes or, in lieu of anything else, just spins.

The Cordillera Indians are noted for high sex morality, in contrast with the whiter elements of the population; but part of this is due to the nerveless temperament of a people emotionally hard to arouse. Centuries of exploitation and oppression have accentuated the naturally stolid natures of a phlegmatic people.

The women are industrious and skillful in the arts and crafts of weaving and dyeing and in carrying on the numerous home manufactures by which the more enlightened Indians and half-breeds subsist. Politically, economically and socially women are on about the same level as the men and work with them in field or town,

though with certain divisions of duties. Together they trudge over the mountain roads to the weekly market, where their varied and often artistic articles are set out in the street for sale. Each village runs pretty much to the production of articles of a single commodity, such as shoes, sandals, leggings, hats, coats, cloaks or shawls, scissors, saddles, knives, utensils, spools, cups, plates, furs of all sorts, articles made of horn, clothing, belts, bridles, rope twine, dye-stuffs, pots, pans, rugs, delicately made silver ornaments. These and much else besides make up the nonedible stock-in-trade of Indian markets.

About Lake Titicaca, the Indian family may be said to consist of men, women, children and llamas, in addition to other domestic animals. The farm Indians are strongly attached to the soil and go with the land when estates change hands. The village Indians are a little higher in intelligence than the detached peons.

DRUDGERY

The life of these Indian women is devoid of excitement or diversion other than an occasional trip to market or a church celebration. Stolid, steady, phlegmatic, their expressionless faces reveal nothing of what, if anything, may be going on in their minds. They are born, live and die without benefit of medical attention other than their own simple and often superstitious remedies. Apparently the germ theory has declared an indefinite moratorium here among a people who live out their bathless lives amid conditions that would exterminate a less hardy race.

Depressed as is the lot of the Indian woman, it is to be remembered that she probably suffers less than her more sensitive sisters would do under similar circumstances; but that in no way ameliorates the degradation of her illiterate and colorless life. All efforts to reach and arouse these millions of women must begin with the basic needs of enlightenment, of knowledge of the simple laws of hygiene, health, sobriety, of some more adequate interpretation of the meaning of life in terms that she can understand. Primary education becomes a first consideration, and here the Evangelical mission finds an open door. Government schools are practically nonexistent, not altogether because of official indifference, but in part because of the unwillingness of trained teachers to isolate themselves most of the year in these Indian villages. Only a missionary motive is sufficient to stimulate such sacrificial service. The remedy, of course, lies in the training of Indian teachers for Indian schools.

THE TRANSFORMED INDIAN

Even passing visitors, with eyes to see, note at once the change wrought in these Indian lives with the coming of the Gospel. Business men with little interest in missions, who have come into contact with results of educational evangelization, have borne enthusiastic testimony to the transforming effects of "something that you do to them." The stolid Indian woman with her baby on her back, when converted, becomes a human mother and awakens

to new values and experiences. A baptismal service among these people is an occasion never to be forgotten, and, given half a chance, the Indians show unusual capacity for sacrificial support of their little churches and schools. The women, of course, share fully the Indian capacity for endurance and constancy in purpose and endeavor. Missionaries of long experience among them state that cases of apostasy are practically unknown among converts who have come to new life and hope and joy in a faith free from superstition and exploitation.

A MISSIONARY'S DAY

One way to visualize conditions of Indian life and methods of missionary work will be to accompany a Seventh Day Adventist woman missionary, together with her husband, on a day's trip among schools and villages near Lake Titicaca. She says:

"After a full day in the home dispensary, my husband asks if I can be ready at daylight for a visit to a chain of schools. We pack up lunch the night before and I get ready a supply of medicines, bandages, ointments and other necessities. We are off before daylight, breakfast in the saddle, and about nine o'clock sight our first adobe school house at Caaca. There the children are in line to greet us, and business begins. While Friend Husband inspects the school, sick people hobble up, and I pull teeth, dress sore legs, treat inflamed eyes and try to do something for sore hearts. A general roundup at the close, with

a hymn, a prayer and some words of counsel, and we are away to Tunca, where we repeat the same program.

"Over the hill to Succa we climb, to a point where we get a wonderful view of a lake with pink flamingos floating on its blue surface. Supo, our school teacher, meets us and takes us to his house, where his bride, a former pupil of ours, is as happy to see us as an Indian can be. I note that María has done her best to make her mud house as clean as ours, all neat and in order, and a white cloth (where did she get it!) on the table. Mashed potatoes, fried eggs and gravy she has provided, and we leave the remains of our sandwiches, a luxury where bread is all but unknown. They eat mostly dried potatoes, parched wheat, beans and a little meat.

"María has tried to get the village women to clean up their houses; but so far she and her husband are the only Christians in the village. But she is hopeful that they will yet learn.

"We hurry on, and meet an Indian saying that they have a very sick woman in the road ahead waiting for us. She proves to be very sick indeed, too sick for our resources of healing; but I do what I can.

"Home at last, and our Indian boy exhibits a limp arm. 'Sister,' he says, 'it is broken again; can you fix it?' 'How come?' I want to know. I had set that arm a month before. 'Well, you see,' he explains, 'my father and mother were away and I tried to do the work and it broke again.'

"So I 'fix' it again, and as we sit down to supper comes a caller who says that a man out in the country is very bad

with a hemorrhage of the lungs. We tramp through a mile or so of plowed ground and bunch grass and soon have the man in better condition.

"Home again and another rap at the door. A man in the suburbs is in great pain, 'Please come soon.' We come soon and find a fellow who never had had any use for missionaries, but he is in pain and has use for them now.

"At last the day is done, and we are glad for rest and glad for toil and glad for the good God who made and loveth all his children, regardless of kind or color."

RELAYED EDUCATION

Unique and practical are the educational methods developed by Evangelical missions among these Andean Indians. To an Indian night school conducted in La Paz, Bolivia, came one evening a young man, stating merely that he wished to learn to read. He proved a diligent, though not rapid, scholar, and in the course of several months learned to read, write and attained moderate proficiency in the first two operations of arithmetic. Then, without warning or farewell, the Indian disappeared. Six months later he suddenly appeared one night in his place in night school. Where had he been? He had returned to his distant village, he explained, and had there gathered men, women and children together and had taught them to read and write and to add and to subtract. And now he wished to learn how to multiply and divide so that he might go back and teach his people "advanced learning."

The Paraguayan Chaco Indians

The name Chaco means hiding place, and is applied to a level swamp and vast plain intercepted by rivers lying in the western part of the great Paraguayan water way of South America. East of the river lies a well-cultivated land, dotted with cities and villages, inhabited by Paraguayans and various tribes of Indians, some of them nomads never subdued.

In 1865 Paraguay was all but crushed in the Paraguayan war between the tyrant López and the forces of Brazil, Uruguay and Argentina. The Chaco Indians were not involved; but they tell of having profited by the war among Christians. "We heard firing," said an old chief, "and learned war was on. We could not understand Christians killing each other; we never fight members of our own tribe, we kill only our enemies, so we crossed the river at night to see what was the matter. We saw numberless corpses but no one alive. Cattle roamed about unherded. We couldn't get them across the river so we killed and carried away all we could. Night after night we did this, feasting by day and robbing by night. We wish the Christians would fight again."

Again in 1935, Christians are fighting in the Chaco. This time the Indians are involved, not as participants in the warfare but as helpless losers and sufferers. Missions built up with sacrifice and hard work through the years have been swept away; in ruins they lie, desolate places, a reproach to—dare we use the word—Christianity?

The Paraguayan Government is not hostile to the Indians, but, like some other so-called civilized governments, expropriated large tracts of their land, some of which was sold to foreigners. These Chaco Indians are not to be confused with the Spanish-Guarani, a European *mestizo* class which forms the bulk of the population of the Oriental region of Paraguay. Only a few customs of the several tribes living in the Chaco may be mentioned in this limited space.

THE RELIGION OF THE CHACO INDIANS

The Indians of the Chaco wear wax images as charms for protection from the power of devils and evil spirits with which they are in continual conflict. There are no idols, but these cohorts of evil spirits must be propitiated or frightened away. Ingenious counter-plotting is practiced, with revolting rites, to overcome them and their accomplices, the witch doctors, who control the situation by engendering fear and superstition among the people. Demanding exorbitant fees for protection against the very devils they themselves create, they become rich and powerful demagogues with power to ruin the people.

THE EVIL EYE

These un-Christianized Indians respect their parents and the aged. They are loyal to family connections and hospitable to tribesmen, kind in their own way to children; but resent any effort to train or discipline their natural impulses. Should any one suggest that force be used to make a child obey they would laugh and say,

"We whip only dogs." Unless the witch doctor interferes they are faithful to friends. They are not polygamous. So long as there is hope of life they are attentive to the sick or the aged; but when death seems inevitable the patient is speedily disposed of, carried to a lonely spot and suffocated, strangled, violently killed or buried alive if the sun is about to set. They consider the hastening of death commendable since they have no way of alleviating suffering, and their barbarities are not prompted by an innate cruelty but rather induced by crude religious beliefs. As yet to them the future is something dark and undefined. The dying man pays dearly for any thought he may have of vengeance on the person who cast upon him the "evil eye." Into a rough gash made in his side the witch doctor presses claws and stones, the wound is closed, the man dies. When the culprit is discovered, a star shoots out from the milky way with the claws and stones, which fall on the enemy, bringing on the agonies of death. These superstitions and practices run up a high death rate.

WITCHES AND EVIL SPIRITS

When a person thinks himself possessed of an evil spirit the witch doctor is called. If he is a poor man the evil spirit is not likely to tarry, nevertheless the fee paid will leave him still poorer. The departure of the evil spirit is known only to the witch doctor; accordingly, the rich man's suffering lasts as long as he or his friends will pay. When the evil spirit departs, the wandering soul of

the man is advised that it may now return in safety to its habitation. Feasting follows, but ere long the witch doctor must again be called.

Diseases and accidents are attributed to evil spirits, and the witch doctor is the physician. However, his treatment is not always witchery, and he usually possesses some knowledge of medicinal herbs which may be used effectively. A common practice is to suck the diseased part of the body in order to extract the cause of the trouble, which may be bones, stones, live fish, frogs, or what not put there by evil spirits. The witch doctor continually practicing his profession develops a large mouth and, presumably, a powerful suction.

INFANTICIDE

Infanticide accounts for fifty per cent of the total mortality. It is supposed that until a child is weaned it has no separate existence, and that to kill it during the nursing period is no crime. Mothers even kill children up to five years of age when they feel the hard exigencies of their own lives press in upon them.

If the first born is a girl, or twins, death follows. Deformed children, the child whose mother dies at its birth and the posthumous baby are also killed. Parents appear to be fond of their remaining children, and paradoxical as it may appear, parents sometimes commit suicide because of the death of a child. Life seems cheap; of what use is it?

Stress of circumstances may have originated the prac-

tice of infanticide, which was later sanctioned on religious grounds, perhaps to overcome instinctive repugnance against the hideous practice.

SOUTH AMERICAN MISSIONARY SOCIETY

In 1898, after years of sacrificial pioneering, at times actually facing violent death by unfriendly Indians, the South American Missionary Society of the Church of England had gathered a few followers who were interested in the Gospel.

In order to give adequate training, provide industrial education and profitable work, the Paraguayan Chaco Indian Association was organized. Indians were taken into the church councils, taught to take responsibility and contribute toward self-support, and were appointed to specific tasks.

The inconsistency, superstition, peculiar paradoxical methods and illogical reasoning of the Indians made the work of missionaries difficult. How could these be reconciled? How could they understand the meaning of Jesus' teaching? How could they appreciate the Christian concept of the value of human life?

At first the witch doctors bitterly opposed the missionaries. Sometimes, after a wound was dressed, the witch would remove the bandages, spit into the wound, bind it up with dirty rags and, if infection and death followed, the mission doctor was to blame. The missionary was just another witch doctor,—didn't every tribe have its own?

The opposition came to a head when three boys, after baptism, sickened. Two recovered, one succumbed, there being little doubt that death was caused by poison administered by the witch. A revolt arose, but suddenly quieted down, "no doubt," wrote Dr. Grubb, "due to prayer and faith." Leaders and witch doctors became Christians, pagan practices gradually decreased and Christianity became a powerful motive in the lives of the people. The death rate was always higher among the unevangelized and unwashed, and when an epidemic of smallpox broke out and outside Indians died in great numbers, while only seven died in the mission station, witchcraft received its death blow.

Public opinion developed against infanticide, drunkenness, immorality and indecency. The missionaries refused to establish missions if the Indians would not promise to cease these practices, which have come to be considered a disgrace by mission Indians.

During the first church services the Indians squatted on mud floors, men and children wandered about, noisy babies suckled at their mothers' breasts, women ran in and out to attend to various affairs. Fowls and animals accompanied their owners to church; venomous snakes slithered over the floor; slap-slap-slappings competed with sermons as mosquitoes and other insects lighted on half naked bodies.

Changes have been wrought by the missionaries. People in continual flight from evil spirits have settled in mission stations, learned trades, attend church and send

their children to school. In day and church schools girls are clean and comfortably dressed. Neat heads have taken the place of masses of dirty, uncombed, tangled hair. Chatting school girls they are today, trained after the ways of happy homemakers and teachers.

BETTER WAYS

Modern methods in ceramics have superseded the making of old crude clay fire pots. Well-made utensils hang in kitchens of sanitary, palm-log houses, taking the place of the old *tolderia* which furnished sleeping places for the tribe. The roofs were made of papyrus reed from the swamp, and each woman carried on her head her own part of the roof from place to place. Coming down the road she looked like a small topsy-turvy world. On top of the roof swayed chickens, children, blankets, wooden pots and drinking gourds with clay utensils. She made camp, shepherded the flocks, gathered algarroba beans and pounded them into flour for bread. She spun and wove everything used by the family; she made her own kitchenware; she nursed her children for five or six years and aged young.

It is not possible to know how many Indians there are in the Chaco, and if a census were taken women would not be among the counted! According to their custom women sat apart and took no part in religious matters. As among certain pious Pilgrim Fathers of North American colonial days, women were not supposed to have souls.

Since the difficult beginning of missionary work among the women of the Chaco much superstition and ignorance have been cleared away. Christian workers were under the necessity of insisting that women do have souls and a place of their own in God's eternal plan, with certain responsibilities toward themselves and others. The last was not easy. However, women are now participating in church services, proving acceptable teachers, and with increasing knowledge and a change of heart they are proving themselves capable and useful workers in church and community. They no longer practice infanticide. They realize that it is a mother's duty to train her children and maintain a happy, hygienic home. The knowledge and hope of the resurrection in Christ has taken away the horror and fear of death.

CELIA

The most advanced Christian convert of her day was a young woman named Celia. From the beginning of the work the converts had been taught that they should be Gospel carriers to their own people. They needed little urging, and it was no uncommon occurrence, when a missionary went a-visiting, to discover services in unexpected quarters. And it so happened one day that a chief called "The White Partridge" appeared at the main mission station. Trailing along behind were his family and tribe, for they had come from their village 150 miles distant. A visitor had told them of a wonderful Book, and a Friend from heaven who had come to earth to live

among men and show them new and better ways, and they wanted to hear more.

When they finally departed, the chief left his comely daughter, Celia, with the missionaries. She had a strong character and a mind of her own, which made her a bit difficult at times. She was intelligent, keen to learn but eager to work in her own way. Ere long she was converted, baptized and admitted to church membership, the first of the Lengua-Mascoy women. Her first concern was for her own people, the Christian welfare of her father and mother. Her father came occasionally to visit, and eventually not only her own family but many of the tribe came to live in the mission station. One by one she brought the twelve members of her family to a knowledge of Christ. Twenty-five friends were added to the list of converts.

Celia's father, every inch a chief, proved a valuable asset to the Mission, for he was a mine of information concerning the Indians of the Chaco. He came to church adorned in paint and feathers, his only clothing a blanket. His most precious piece of apparel was an English silk top hat, which he doffed at the church door and hung on a post in view of his adoring watchful eye. He became a faithful Christian and one of the church's staunchest supporters.

Celia's brother was an unpromising appearing savage; but he too became an earnest Christian and gave up a remunerative position on a cattle ranch to take a humble place of trust in the Mission, preferring "to be a door-



REWE

The doctor's sign. Araucanian Indians, Cholchol, Chile



DAUGHTERS OF DRUDGERY, PERU

These women have come from the jungle to work during harvest time in a southern Peruvian town

keeper in the Lord's house rather than to dwell in the tents of wickedness." He was not handsome, and the loss of an eye during an epidemic of measles made him less so. He went a-courting; but no woman wanted him because he was "short a piece." Finally a widow accepted him, and all was well.

Women workers in the Mission needed supervision and direction; but not so Celia. Her strong will, difficult in her early days of training, now furnished her with determination and eagerness to be an effective Christian worker, and her best work was done by doing it in her own way. She knew her own people. Her life was cut short by pneumonia; but her influence persisted as a living memorial in the many members of her clan won to the Savior whom she loved and served.

AN ADAPTED GOSPEL

The Chaco Mission has been unusually successful in stimulating its converts to do evangelistic work on their own initiative and carry the Gospel in their own language to their friends. This work by the Indians becomes more effective than the work of the missionary, for the Indian recognizes the moral transformation wrought in his friends and neighbors; but expects the missionary to be good anyway. Some of the Indian ideas are unique and picturesque when translated into English. A young man, converted in the Mission, traveled to his far village and there told the story of Jesus who lived on the earth and worked like a man, but was followed by evil spirits who

continually tried to kill him. Jesus was industrious. He cut down palm trees, sawed them into lumber, made chairs and tables and helped to establish the furnishings of a civilized manner of living,—all in accordance with ideas the young man had received from the Mission.

The Araucanian Indians

A VALIANT PEOPLE

Among the more intelligent and picturesque indigenous peoples of South America, the Araucanian or Mapuche Indians of southern Chile stand in high place. The story of the work of the South American Missionary Society among them forms one of the romances of missionary history. The three and a half centuries' struggle of the Araucanians to maintain their liberty and defend their lands makes up the background of Chilean history. The long strife came to an end at last in 1884, and since then the Indians have formed an integral part of the Republic of Chile, with freedom to maintain their own customs, agriculture, religion and language. There are about one hundred thousand of them today.

A MAPUCHE RESIDENCE

These people do not build towns, but live in scattered houses or *rucas* on their lands. These houses are large, one-roomed affairs, sometimes as large as thirty by ninety feet. Furniture is simple and scarce. Open fires serve for cooking and the smoke works its way out through the

holes in the roof gables. Household utensils, possessions of all kinds and food supplies are hung from hooks or stored in bins. Where polygamy prevails, each wife has her own fire and cooks for her own family. Domestic animals share the premises with the family, especially in wet weather. Family life is usually harmonious except when alcohol produces disturbances or occasional bad-tempered individuals create strife.

ARAUCANIAN WOMEN

The Araucanian woman is strong and active and possesses much skill in spinning, weaving, dyeing and making up the blankets, saddle-cloths, shawls and clothing of the family. Leather and silver ornaments abound, and the younger girls are often of handsome appearance. The dress of these women is picturesque, consisting of a chemise, about which a large square of black cloth is wrapped and held in place by a bright girdle. A large crimson or blue shawl completes the costume. Children are usually well treated, but are expected to help with the work from an early age. Small girls are often seen in charge of the flocks, remaining on the feeding ground throughout the long day in all kinds of weather. Wheat, corn, vegetables, mutton and poultry form staples of food, with peppers for seasoning. In harvest time men, women and children work together in reaping, threshing and winnowing the crop; but modern farm machinery is increasingly coming into use.

RELIGION AND MEDICINE

Mapuche religion is primitive, vague and superstitious. There are no idols or temples, but the air abounds in the usual set of evil spirits to be propitiated. Religion and healing are in the hands of *Machis*, who are nearly always women and are "called" to the profession, which they undertake after a course of instruction by older *Machis* and a public initiation. Occasionally a man is called to be a *Machi*, and in that case must officially become a woman, wear woman's dress and lose all masculine privileges. These *Machis* have some knowledge of simple remedies, together with much quackery and some barbarously crude methods. With the introduction of the Christian religion and modern medicine these methods have been modified, and the early bitter opposition of the *Machis* has given way to more friendly relations with the missionaries.

MISSIONARY WORK BEGUN

In 1822 Allen Gardiner visited Chile, and in 1838 returned with his wife and spent two years among the Araucanians without being able to open missionary work. In 1860 his son, Allen W. Gardiner, was sent to Chile to found work among these people; but because of unsettled conditions and inter-tribal troubles was unable to do anything. In 1890 came W. Reade Gardiner for the same purpose; but he died in Valparaiso on the way out. Father, son and grandson had all failed over a term of sixty-eight years.

In 1894 the South American Missionary Society of the Church of England celebrated its jubilee year by raising a special fund and sending a staff of missionaries to found a strong mission among the Araucanians, and at last work was begun in earnest at Cholchol in 1895. From the first, medical work served as a door-opener and also brought relief to multitudes of suffering people. In time the *Machis* themselves abandoned their opposition to the missionaries and occasionally consulted with them as to ways and means of healing. In 1926 Miss Brenda Yates, a certified druggist and nurse, arrived, and at her own expense put up a four-room house as a dispensary to take the place of the wholly inadequate quarters before used. As many as fifty to sixty patients per day came, some from far. Religious services precede the medical treatments, and the patients say "The doctor works with God." In 1932 strong opposition to this work was promoted by the parish priest at Tolten, and a Government order closed the dispensary. Miss Yates went to Santiago, passed the official examination with flying colors and returned with full Government authority to proceed; since then the work has gone on with high success.

SCHOOLS

The South American Missionary Society is pre-eminently an educational mission, and began at once to lay plans for a strong educational foundation for the Mapuche work. The Indians were constantly cheated because of their ignorance, and the first school opened was

soon over-crowded. As day schools were difficult to maintain amid a widely scattered population, boarding schools became the basis of the system, with the Chilean Government course, plus religious and vocational education. Presently a sack of wheat was charged as entrance fee and, though now increased, the fee is paid without complaint. Many of the Indians are well able to pay for the schooling of their children.

The first school for girls was opened in 1903, and the Girls' School at Cholchol was established in 1905. Miss Kathleen George had come to take charge of the school, and after a slow beginning found her little house over-crowded with fourteen girls. In 1918 Miss George went to England on a short furlough, and there raised funds for the present building with room for 100 girls. A great revival of religion began among the girls soon after entering the new building. Some of the conversions were very definite in type and were accompanied by radical transformations in character. The church was filled with both Mapuches and Chileans, and beginnings were made toward the establishment of the present chain of forty Sunday Schools scattered over a wide expanse of territory.

The city of Temuco is the trading center of the Mapuche region, and in 1907 mission headquarters were established at Temuco, where a hospital was conducted for some years. In 1910 a good High School was opened on the general lines of English schools. In 1920 a Training School was opened for the preparation of native evan-

gelists. Not all students have proved to be successes; but a number of them are now doing excellent work among their own people. A strong day school was soon organized in Temuco under the leadership of a Mapuche teacher.

The Araucanian Mission of the South American Missionary Society now maintains about fifteen rural stations connected with Cholchol. There are over 300 pupils in the schools, and the average attendance per Sunday at religious services is over 500. Seven rural schools have about 250 students, and over 350 people attend the services connected with the Quepe Mission. The work and workers command the respect and confidence of the Chilean government, of the Araucanian people and of foreigners who know them.

AUDOLIA OF TRANAHUILLIN

The test of a mission is the ability of its converts to extend the work by their own efforts. How well the Araucanian Mission has succeeded may be inferred from the following typical incident. To an Indian school girl of Cholchol belongs the honor of having inaugurated the rural station called Tranahuillin, with a school and religious services. Audolia Huenolaf became a Christian during her own school days in the Mission, and when she returned to her home she spoke earnestly to her parents about her new joy in the Gospel; but they only laughed at her. Audolia, however, possessed the perseverance of the saints, and her persistence finally brought her father

to open his house for religious meetings. She then asked the missionaries to come, and invited the neighbors to the service.

This was but the beginning. Audolia set up a Sunday afternoon class and soon had a number of people listening to her teaching. Then a young man cousin, who had also been educated in one of the mission schools, helped her to open a night school, and together they taught for three hours each evening, a half hour being given to Bible lessons. Young men from the surrounding farms who could not be spared to attend the mission school were happy to learn to read and write under Audolia and her cousin when the day's work was done. Thirty or forty of these young men came, and often stayed so late that they rolled themselves in their blankets and slept till morning on the schoolroom floor, when they arose and were off to another day's work in the fields.

After a time Audolia overcame her father's opposition, and he was baptized as a believer. She herself eventually married a Christian young man and still carries on the work she began so enthusiastically.

No young woman could devote herself to such service without growing in grace and wisdom, and a few years later when a Sunday School Conference was held in Temuco, attended by delegates from various Protestant churches in Southern Chile, Audolia read a paper on her own work, and she did it modestly and effectively. She was the first Mapuche woman to take her place on a public platform as a Christian worker.

The future of the South American Indians will probably be as varied as is their present political and social status. The politicians, the land owners, the big exploiters and the priests have saddled, bridled and ridden the Indian for four hundred years. There are, however, certain officials in some of the countries that are as fine a type of public servant as one would find anywhere in the world. For many years the Government of Brazil has kept Colonel Rondon at the head of the Indian service regardless of politics, because of his passionate concern for the Indians of Brazil. But after the political oratory and literary sentimentalism die down, the fact remains that the best friend the Indian has ever had is the Evangelical missionary. The coordination and strengthening of the present missionary agencies working in the Amazon, the Gran Chaco, the upper Andes and southern Chile offer the greatest present and practical hope of bettering the oppressed lives of a potentially noble people.

CHAPTER VI

DAYBREAK AND DESTINY

What has become of the sword, the power, the glory
With which Spain set foot upon unknown America, lighting the
pages of history?
Just that which became of the tracks which Columbus' daring
craft, guided by Christian faith, left in the waves of the sea!
Alone there remained the Christian cross of the missionary embracing American lands.

—RICARDO GUTIÉRREZ.

Women and Civilization

WORLD conditions and social movements have profoundly affected South American women of all classes. New hope and interest have come to toiling mothers, living their drab lives in sod huts of the Andean plateaus, in crowded tenements or the shacks of city suburbs. Theirs is a life bounded on the north by hard work, on the south by family interests, on the east by neighborhood gossip and on the west by a superstitious religion. For them the horizon may shut down a few squares away, or may fade into the vast solitudes of the wind-swept pampas, where one "can look farther and see less" than anywhere else on the continent.

Changes have come to women of the privileged classes, who once were not seen in public except under escort of some male member of the family. Now they are going

about, jostling and hustling their way in quest of pleasure or business. And the efficient, alert, hungry-minded, middle class women are everywhere helping to make a new world.

A FEMININE RENAISSANCE

This feminine renaissance forms a major sector in the general advance. Women now are in higher educational institutions everywhere, and the winds of intellectual freedom are blowing in through the windows of state universities and Christian missionary schools.

In the not long ago, scarcity of man-power due to war and revolutions opened doors of industrial opportunity to women. Numerous disputes over international boundaries have helped to create an intense nationalistic spirit called patriotism. Wars of all sorts have pushed woman into new economic freedom by forcing her to find ways to support herself and her family. In Chile during the war of the Pacific, women were placed in the street cars of Santiago as conductors. They proved to be competent and courteous, and when the men returned from the front the company retained their efficient and economical services. Such competition commands respect but tends to lessen traditional masculine deference. Peruvian women were less affected by the struggle than those in Chile, but developed an intense spirit of patriotism.

Increasing foreign travel on the part of the better-to-do woman has helped to enlarge her circle of life-interests. The liberal party in politics has usually favored civil and

political justice for women. Separation of Church and State, where effected, has stimulated independence of thought and action.

The World War, in a general way, marked the chronological turning point in the life of South America, and divides the century of republican independence from the reorganizations and shiftings of the post-war world, though the War itself had naturally less effect in South America than in participating countries.

WHAT CAN WOMEN DO?

The influence of women in every sphere of life is increasing rapidly in all the more progressive republics. Upper class women's clubs are influential far beyond their membership lists, and the organization of the woman-power of the Evangelical churches has brought new personal ambition and social consciousness to countless thousands. In 1916 new foreign influences came crowding through the Panama Canal to the whole west coast, and the Pacific suddenly moved up five thousand miles nearer the family of nations. On the Atlantic coast, European immigration after the World War poured into Brazil, Uruguay and Argentina with far-reaching industrial results.

The composite result of these and other influences has been the breaking down of traditions and the fading out of ancient social boundaries. The awakening has worked vertically up and down through all levels of life, bringing a new sense of social responsibility to a race notably in-

dividualistic. Everywhere men have come to a new respect for women, not as secluded social ornaments, but as contributors toward an advancing civilization.

Women are responding to the ideals of international peace agreements, and women's international organizations, under whatever name, are strongly affecting the thinking of numbers of influential feminine leaders. Leading women are now appraising more justly the mixed influences that work their way into South American life. Europe sends her quota of culture and her tradition of social caste; the United States sends a spirit of initiative and something of educational methods, along with the good and bad of the passing tourists, the unpopular results of high tariffs and the bogie of imperialism.

WOMEN AND INTERNATIONAL PEACE

The interest of South American women in world peace found expression in the fortieth anniversary of the International League for Peace held in Chicago in 1933, in which Miss Lilly Kelly participated as official delegate from Argentina. On her return she visited the west coast countries in the interests of world peace and met with goodwill receptions in every port. How women felt about the subject of peace may be gathered from the following message sent from women of the Pacific republics through Miss Kelly to her own country:—

“With you we send our cordial and affectionate greetings to the women of Argentina, who share our mutual

problems and our hope for the victory of peace, which will be achieved by our united efforts. And may this happy event be the beginning of an interchange of ideals which will bring peace to Latin America as a result of closer solidarity and fraternity."

THE CHRIST OF THE ANDES

A heroic statue, "The Christ of the Andes," stands on the summit boundary line between Chile and Argentina as a monument to international peace and to the genius of South American women for giving to a great cause artistic and dramatic expression. For sixty years Chile and Argentina carried on a bitter boundary dispute, and when both sides were preparing for war, arbitration at last led to the signing of the Peace Pact in May, 1902.

Then peace-loving South American women took a hand and immortalized the deed. The president of the Christian Mothers' League of Buenos Aires, Angela de Oliveira César de Costa, led a vigorous campaign for funds with which to secure old implements of war and cast them into a great image of the Christ of Peace. When finished, the heavy statue was carried to the summit of the mountains by soldiers, and on March 13, 1904, at dawn, the monument was dedicated to the maintenance of everlasting peace between the two countries on the border-line of which it stands. At the dedication service the Bishop of Ancud said, "Not only to Argentina and Chile do we dedicate this monument, but to the world, that from this day it may learn the lesson of universal peace."

In the course of Mrs. Costa's remarks she said, "I even dare to think that the idea had to issue from the brain of a woman because it is an idea of sentiment, and in all time men have reproached us for thinking with the heart. Moreover, anything that tends to perpetuate peace through its glorification and prestige affects us women, the mothers, wives, daughters and betrothed of those men who must fall, sacrificed on the field of battle. War may dazzle men with its flashes of military glory; for us women it represents only tears and pain; that is why a Latin poet calls it 'accursed of mothers.' I have always thought that there is no force more powerful than an energetic will that knows how to desire with faith."

THE PERU-CHILE CONTROVERSY

When the forty-year dispute between Peru and Chile over the Tacna-Arica boundary line was settled peaceably, the Social and Cultural Feminine Band of Chile sent a message to the Feminine Pro-Culture League of Peru. Delegates from many women's organizations of Lima met at the Chilean Embassy about a statute symbolizing peace, amid a profusion of flowers and beneath the entwined flags of the two countries. The Chilean Ambassador read:

"A deep feeling of tenderness inspires us to express our desire for a harmonious fellowship among the women of the Hispanic-American Continent. We desire that a deep feeling of patriotism may bring Chileans and Peruvians into closer relationship. This is an historic moment for

the women of both countries; our hearts beat high with the same aspirations and desires. In the same spirit with our governments we hope to cooperate in an effort for the success of international peace by means of effective propaganda.

"As Chilean women with high ideals of peace and harmony, we recognize the same aspirations in our sisters of Peru, whom we esteem highly. We are daughters, wives and mothers, the companions and protectors of men, with the same blood coursing through our veins, and together we wish to unite with the women of Peru in a bond that will lead to the spiritual and material progress and growth of our representative countries. Let us work for the same ends between our two republics, whose people are of the same origin, speak the same language and worship the same God. Let us emphasize the values of mutual comprehension which will be effective for both peoples."

To this message the Peruvian women graciously responded in like spirit.

During the progress of the boundary adjustment, Peruvian women were active in preventing the exhibition of hatred-inciting films, and did much to remove popular prejudices. A magazine published by women in Lima stressed world problems, worked consistently for the Peace Pact of 1932, and steadily promoted the formation of a world union beyond the borders of South American interests. In the face of the present strong emphasis on nationalism there are urgent reasons for encouraging any

agency that makes for sympathetic understanding of the common interests of North and South America.

It is now proposed to erect a monument similar to the Christ of the Andes on the famous Moro Rock, rising at Arica above the white surf of the Pacific, as a visible sign of peace between Chile and Peru.

Women are keenly alive to the results of strife. When Paraguay, after a fearful struggle, was reduced to a ratio of eight women to one man, women had to reconstruct the country from broken fragments. Hardly had the country begun to approach normal conditions when the Chaco war again killed off the men. South American women will not stop nursing and caring for their wounded and dying if necessary; but they want peace.

WOMEN STUDENTS OF URUGUAY

In August, 1933, the Women's Student Association of Uruguay led in a peace demonstration in which addresses were made by leaders of twenty-five women's organizations, both Catholic and Evangelical. Cheering crowds greeted the marching women, flowers lined the way and aeroplanes circled overhead displaying on their wings the words, "Peace—Peace."

REESTABLISHING OLD WORLD CONTACTS

Something of a counter move is evident in the celebration of the "Day of the Race," devoted to Pan-Iberic interests. The ancient ties are relaxed but not broken, and during the last few years, with the rise of the Spanish republic, great enthusiasm for the mother country has

awakened in South and Central America. North America began this movement with Columbus Day, and much is now being made of the Day of the Flag, when the Spanish flag, with spectacular ceremonies, is raised by the hand of society women. The representative is usually some person with notable historical connections, such as the granddaughter of Sarmiento in the Buenos Aires ceremony.

GOODWILL INSTITUTIONS

There are many agencies making for better all-American relations. In Buenos Aires a grade school called "The United States School" gives to hundreds of children instruction in English, American history and literature. North American holidays are celebrated with programs in English. To watch hundreds of children march from class rooms to the assembly hall, each carrying aloft the flags of Argentina and the United States intertwined, is to experience a real thrill and utter a sincere prayer for peace. The two national anthems and patriotic songs are sung and an address is made by the United States Ambassador. What if all children, north and south, might thus learn the ways of peace, appreciation, sympathy and mutual respect!

In 1924, Gabriela Mistral, distinguished Chilean poet, at a reception given in her honor in Washington, delivered an address in which she said, among other things, "Having seen the truly religious spirit which animates the various groups of citizens with whom I have come in contact, a spirit free from snobbery and individualistic

egoism; and observing with surprise that religion in the United States is the serious preoccupation of both the individual and the mass; perceiving also that religion is a factor not disdained by the intellectuals, I have thought that it may be the path which best promises that unity and harmony so earnestly sought by all true Pan-Americans

"The paths followed until now have been mainly those of economic and, to a lesser degree, intellectual relations. I would not underestimate the efficacy of either; but I, nevertheless, believe that religion is certainly higher.

"To stamp the relations between the countries of the North and South with the standards of Christianity; to place conscience, individual and national, above material and personal interests, that is the task. The more or less purely immediate political relations of today must be replaced by a spiritual movement in which the cooperation of a great State will not be looked upon as the domination of the weak by the strong, but as the immensely human helpfulness of a great and prosperous nation that has found itself, and which has already reached that maturity toward which other states are slowly and painfully striving.

"Religion, in some of our peoples, is looked upon as a sublime soliloquy which can be carried on in one's adoring inner self, and not at all as a dynamic force, divinely powerful. But the believer who prays in the solitudes is less to be admired than the suffering masses of contrite flesh who in lowliness of spirit worshipped Christ by the lake side.

"May God will that the United States, by the application of the Christian standard, may free a world mortally sick of injustice and hatred; and that its women and educators, as they form the new generation, may, like the hands of God himself, bring about this great transformation."

The Roman Catholic Question

The sixteenth century Spanish conquest of Peru was, in part, a wholesale missionary enterprise in which vast multitudes were baptized with meaningless foreign formulas. Since then "everybody" is nominally Catholic. Why then send missionaries to people who have a religion of their own, especially a "Christian" religion, claiming absolute jurisdiction over the destinies of mankind?

WOMAN'S DEBT TO THE CHURCH

We gladly acknowledge the debt of South American women to the Catholic Church. In her vaulted temples women have seen motherhood highly exalted, usually above the crucifix; here they have found a place of prayer, a voice of authority, a viewpoint of life, a hope of heaven and a masculine ear to listen to the recital of sins and sorrows. None will deny that there have been good men among her priests and that the total result is better than paganism.

But that is not all the story: Women have found in the church the beliefs of the closed mind, opposition to popu-

lar education, a divorce between religion and morals, a faith shot through with superstitions, a rigid backward look and an intolerance that did not stop short of the stake. The records of the Lima Inquisition do not make good bedtime stories. The Church as an institution never opposed the shameful exploitation of the helpless Indian nor defended the rights of the common people.

UN-MET NEEDS

Understandable is the appeal to Latin women of the pageantry and splendor of the Roman Church, backed by political authority and social prestige. Christ is uniformly presented either as a helpless babe or a blood-stained, lifeless figure, and both of these images are adored by the women of a race at heart both sympathetic and patronizingly sentimental. Of the risen Christ, mighty to save and transform human life, the Roman Church teaches practically nothing. This South American church cannot be judged by its North American sister. Religious monopoly, far from central authority, unchecked by wholesome Protestant competition, has unfortunately produced a superstitious, priest-ridden ecclesiasticism at times even lacking in common morality.

If there were no other result of Evangelical missions than their wholesome, stimulating effect on the Catholic church, the total investment to date would be fully justified. In general, every forward step of the Evangelicals has been imitated, copied or countered, all to the good. The organization of Protestant women and development

of study and service programs were at once followed by similar movements within the State churches. At a national Eucharistic Congress an hour was devoted to the discussion of the question, "Why have the Evangelicals, with their meager resources and insignificant influence, attained so great success?" A Bishop summed up the case by saying, "For three reasons: They are active in needed reform measures about which they say nothing; they give the people the open Bible, which we usually discourage; their pastors are good men, morally respectable, in contrast with too many of our priests."

The now popular "address without ritual" may be due to imitation, and where occasional priests deliver what are in effect evangelical sermons without accompanying ceremony there is an immediate popular response. But, in general, the best that can be said is that the Roman Church teaches humility, submission and obedience rather than a transforming spiritual power that re-makes human nature in the image of the world's Redeemer.

There is at present no prospect of closer relations between the powerful, rich, socially dominant Catholic Church and the financially, numerically and socially insignificant Evangelicals. The days of "fighting the Pope" on the part of the Protestants are gone; but the spirit of the Inquisition slumbers.

Evangelical Objectives

Just what do Evangelicals propose to do in South America? Merely to "do missionary work" does not an-

swer the question, and some missionaries have never faced the question nor defined their objectives. The Panama and Montevideo Congresses made some attempts at definitions; but much confusion still exists.

THAT THEY MIGHT HAVE LIFE

The stamp of Rome is here, and we are not going to convert South America into a Protestant continent. There remain, however, vast sterile areas of life, unproductive until transformed and blessed by the evangel of the New Testament, and this field of redemptive service includes the Roman Church itself. Under whatever name, South American women need the Bible and the Gospel of the Son of God. They need a social program founded on brotherhood and character-rebuilding, and they need these things in sectors of life from which they have been excluded. Just now the packed soil of tradition is breaking up, and whatever seed of living truth is planted in the open furrows will come to harvest a generation hence.

In practice, evangelical ideals can be released only through changed lives, whether in organized groups or through Christian institutions. In churches and schools, ideals, influences and experiences are planted, germinate, grow into results in character, and like winged seeds of truth are carried out into life, take root anew and bear fruit in far places.

A UNIQUE FIELD

The relatively high level of public health service in well-organized communities relieves Evangelical mis-

sions at the start of much physical ministry and leaves room for education and evangelization as major enterprises. Medical missions are almost unknown except among the Indians and in occasional dispensaries. There are hygiene and sanitation and child welfare to promote; but in the main missions are free for the things of the mind and spirit.

TWO KINDS OF MISSIONS

There are two general kinds of missionary enterprises. One may be called the "Broadcasting" type, devoted almost exclusively to announcing the Gospel as defined and understood by the announcer, usually with theological specialities, such as the early second coming of Christ, or some form of literalistic teaching. Missions of this type are usually non-cooperative and missionary-dominated. The second kind of missions may be called the "Kingdom building" type. The Gospel is lived and taught as individual and social redemption in terms of light, salt, leaven and other figures of saving and renewing life. The evangelistic aim of these missions is to release the spirit and knowledge of Jesus in human life and to produce organized churches of converted believers, self-supporting, self-extending and self-governing. The business of the missionary is to make himself or herself dispensable as soon as possible. Schools, hospitals and industrial institutions are regarded as methods of setting forth the Gospel at work in human life under somewhat

controlled conditions, hoping thus to extend moral and spiritual energies among men.

Women and the Evangelical Movement

If women have benefited by the Evangelical movement they have in turn enormously blessed and furthered the Protestant cause. The promotion of the scoffed-at single moral standard, the social gains of coeducation, the defense of the new values of feminine freedom and the increasing leadership of middle-class women have all been the result of women's initiative and leadership.

In 1929 two hundred delegates representing the Evangelical movement throughout Latin America met at Havana, Cuba. Forty women were present, and Mrs. Elisa S. Pasco was made president of the new committee for Union Work among the Evangelical women of the countries represented. The Congress approved a program including (A) the awakening of Latin American women to a sense of their responsibilities in the home, the church, the nation and the world; (B) the unification of Evangelical women's work; (C) the stimulation of interchange of ideas; (D) the preparation of programs and leaflets. It was agreed that missionary study and work be included among the obligations of every organized group of women. This comprehensive program is now being worked out through correspondence. The motto adopted is, "Consecration, spirituality and love."

HINDRANCES

This mobilization of Evangelical woman power has not lacked obstacles, some of them arriving on the same steamer with the missionary from her own native land. We sat in the office of a Government girls' High School of a thousand pupils. The principal, a cultured South American, educated at home and abroad, said, "North American women could help us by sending educational films dealing with literature and achievements. Most of your films are demoralizing, as witness the theatre posters. You have wonderful people but you show us your worst."

Directly across the street were displayed big posters advertising, "The King of the Gangsters." "The life of Al Capone's gun-men." In some cities women's censoring committees exist, but are able to do little. One member of such a committee pleaded for cooperation. "We are trying to stop this flooding of the country with films fomenting animosity between races and degrading our young people."

Said a parsonage daughter to a visiting missionary, "We are sorry that mother's illness compels us to send you to a hotel; but you will be safe there as you would not be in a hotel in the United States, where cowboys ride in on their horses and shoot up the lobbies." She had been to the movies. Said a university professor, "I doubt that a country sending out so much trash can also produce good mathematicians, and while there is as much crime and drunkenness in Europe as in the United States, at

least Europe does not broadcast her underworld to the ends of the earth." Today the most effective antidote to the stream of misinformation that finds its way to South America is the work and personality of the missionaries.

Roman Catholic opposition to everything the missionary does is to be expected. A more serious hindrance to progress is the attitude of non-cooperative missions, and highly discouraging to the missionary is the general lack of equipment and adequate personnel in situations for which the best is not too good.

The individualistic, non-Evangelical South American finds it difficult to understand the altruistic missionary motive. "What are you getting out of it?" we hear again and again. Formerly there existed a wide-spread idea, proclaimed by Roman ecclesiastics, that the United States Government was backing Protestant missions as indirect imperialistic propaganda; but that is now less in evidence than it used to be.

Missionary work sometimes suffers indirectly through the hard-riding tactics of occasional foreign business enterprises, the methods and ethics of which do not always conform to the Golden Rule; but more and more the Evangelical enterprise stands on its own merits.

WOMEN AND COOPERATION

Effective inter-church cooperation is often hindered by denominational pride and prejudices, which do not arise on the field so much as they are "made-in-the-United States" at denominational headquarters; and in practice,

be it said, they are usually man-made. Individual missionaries sometimes say, "I am with you in spirit, but my Board does not allow me to enter upon any inter-denominational agreements."

In facing this state of affairs women may prove the saving factor in the case, since they are less moved by denominational pride, less subject to the theological complex and to doctrinal specialities; and their strong emphasis on practical measures for getting things done is of high value in helping to break down the walls of separation between Evangelical groups. There is a man-made flavor about a statement put out by a denomination working in Brazil which graphically presented its view of the case as follows: "Total population of Brazil, 40,000,000. Number of members of our denomination, 24,000. Number of souls yet to be saved in Brazil, 39,976,000." It was in a training school of this type that a leading Women's Christian Temperance Union worker was refused the opportunity of speaking to the students on the ground that, "It would just be a waste of time, as only salvation counts."

There have been attempts to bring missions working in the same field into organized federations, with little success so far. Until some denominations show an increasing willingness to admit that others than themselves may, on occasion, enjoy also a degree of Divine blessing and even leadership of the Spirit, the best method seems to be that of avoiding efforts at organized federations and devoting time and energy to the promo-

tion of specific, cooperative projects, and to the building up of a spirit of fellowship and mutual respect. Some of the most exclusive denominations are sometimes quite ready to help carry through a children's demonstration, a temperance campaign or a poor relief measure. The field for such cooperation-in-the-act is wide and fruitful.

PASTORS' WIVES

Pastors' wives, here as elsewhere, become naturally lay leaders among their people; but in some cases they come to their tasks sadly unprepared. Some of them are pitifully poor, but they carry on, sometimes on a bread-and-water support. One such mother of a family, on receiving a few clothes and shoes for the children from a missionary barrel, confessed that she had been unable to sleep wondering how to keep her children in school. "Now," she said, "I can sleep. The only clothes these children ever had were hand-me-downs and made-overs." That mother is a queen among women and always presents a neat and decent appearance when on duty.

Reduced missionary appropriations have crowded pastoral support down to the starvation level. One pastor and his wife, living in a two-room house in a cold winter, faced the closing of the work as all help failed. Just before prayer meeting one night news came that a special gift had been sent for their own use. They both rushed over to the prayer meeting, and all fell on their knees to thank God for what the ravens had brought.

Evangelical pastors, with a few disappearing and con-

servative exceptions, are enthusiastic over the help of "those women." One of them speaks for all when he writes, "The women of my church are a constant inspiration to me in my work. They take an active part, and I wish to acknowledge my gratitude for their sympathy, cooperation and faithful service. I have yet to find a task too hard for them."

HOW IT WORKS: ROSA PORTS

One typical case may be worth more than a dozen names, places and dates of national leadership. Rosa Ports was born in Bogota, Columbia. She was educated in a Presbyterian mission school, *Colegio Americano para Señoritas*, and graduated with honor at nineteen. Her mother was converted through her influence. About this time her father, Eliseo Peña, decided to move his jewelry business to Panama, and for Rosa it looked like the end of the world. The principal of the school called her into the office and said, "Rosa, our Heavenly Father has something for you to do in Panama. When he calls you, listen to his voice." Girl-like, she soon forgot this advice amid new experiences.

In Panama, a Salvation Army officer asked her to play the little portable organ loaned by her father. Rosa was willing enough, but she could play only one hymn. The next Sunday while she was playing "I Want to be an Angel," the words of her Bogota teacher came to her mind, and she played on, thinking that might be part of the call.

Soon a denominational Evangelical mission was established, and Rosa was asked to open a day school in a rented building. When she hesitated, her teacher's words again settled the matter, and she began, for days with one pupil, the son of the Hebrew of whom the room was rented. The boy's mother was a Peruvian and member of the Salvation Army. Such is international Panama.

The school grew in numbers and prestige. A building was erected for church, school and residence. Prominent people sent their children. A young American missionary came; Cupid saw his chance and used it. Rosa married "the best man in all the world" and nine years they worked together in Panama, Rev. Charles Ports as pastor and head of the school; Mrs. Ports as teacher, visitor, friend and helper of everybody. Two girls and a boy came to the home. The congregation adopted the family and other missionary teachers joined the staff.

When work was opened in Costa Rica the Ports were transferred there to open a school and shepherd the church. The work prospered, but Mr. Ports' health began to break under the long strain of double duty, and they were sent to Arizona and given work among the Mexicans. Here, Charles Ports gradually relinquished the work into the capable hands of Rosa, and she finally nursed her invalid husband, raised her children, preached the sermons, pastored the flock and gathered the neglected Mexicans into a warm fellowship such as Latins can appreciate. She became pastor, lawyer, nurse and deaconess, helping Americans and Mexicans alike in a

frontier town. She ministered to the living and buried the dead. She developed a varied program of activities and interests for one of the largest and best organized churches for Mexicans in the Southwest. There were an orchestra, a chorus, clubs and societies for all ages, a Bible training class and all the activities of a modern church. She is sometimes called "the good angel to the needy," which is a far cry from the timid girl playing "I want to be an Angel" in a Salvation Army meeting in Panama years ago. She may lack feathered or painted wings; but her old Ford carries her about on missions of mercy.

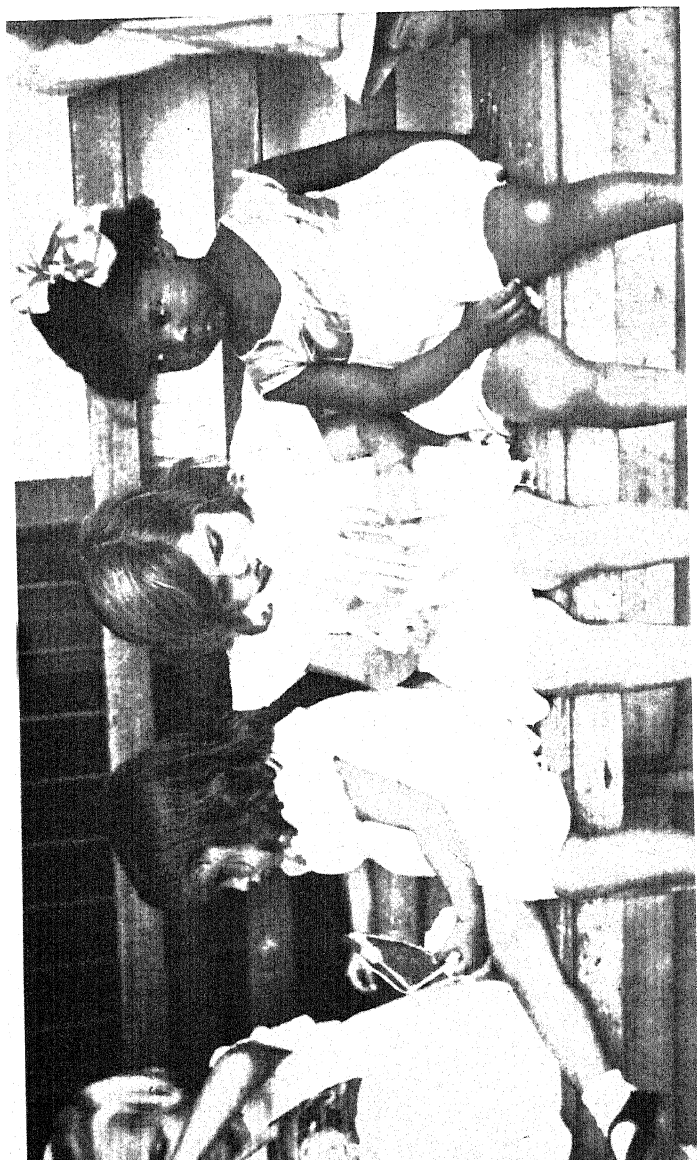
In June, 1932, Mrs. Ports, with her crippled husband and three children, drove from Douglas, Arizona, to Los Angeles, where she was ordained to the Christian ministry by the Bishop with whom she had formerly worked in Panama. When, a year later, God called her suffering husband home, she went on with the work. A Colombian, from Panama and Costa Rica, working with Mexicans in Arizona, such are the international bearings of South American missionary activities. How does she feel about it? Hear her tell it: "My life has been so full of blessings," she says, "that some day when I am unable to work I hope to write a book about it to tell what Evangelical missions are doing for the people of Central and South America."

The Missionary

Are missionaries still needed—or wanted—in South America? They have been here for half a century, and



ALL READY FOR STUDY OR PLAY AT THE BOY'S SCHOOL
Baranquilla, Colombia



AT SUNDAY SCHOOL, CARTAGENA, COLOMBIA

through the burden and heat of the pioneer days have established Evangelical ideas, plans, methods and truth. They are now decreasing in numbers. Is it time to send them home?

ARE MISSIONARIES NEEDED?

That depends on the missionaries. Every mission field has suffered from misfits and from the occasional unco-operative, individualistic, see-the-world missionary adventurer, whose domineering, know-it-all spirit begets friction and throws the work into disorder.

No one knowing anything of the case would think of withdrawing all missionaries at once or within a short term of years. Such procedure would close all Evangelical schools and social work and the whole cause would suffer. Emphatically, we are not ready to do away with the missionary.

DO THE NATIONALS WANT US?

Are missionaries wanted by national leaders? All depends on the missionary. The nationals do not want bosses unwilling to do team-work. The days of "founding an empire" and ruling it are over for the missionary. But there is room and welcome for missionaries who come to learn, to cooperate, to advise, to stand back and support the line while national leaders get whatever credit may accrue from results obtained. The ideal missionary must be something of a specialist in awakening and developing other people's talents, as well as being

highly competent in some special line of her own. Along with that she should be pretty much able to fit into any situation and to do almost anything in an emergency. Good ability, good fellowship, good sense, goodwill, good nature and good administrative faculty may seem like a large order to one post office address; but of such is the kingdom of good missionaries, and for them await satisfying careers of fruitful service and life-long friendships.

Do they want us? Why not ask them? The answers are definite and final. "We plead with our friends of the North," writes one of the outstanding national leaders, "to stand by us through this formative period. It is true that we have made great progress since our first humble beginnings. The missionaries among us have served sacrificially and North American friends have been generous. We are increasingly taking on responsibilities. We are learning to take steps but we can not yet walk alone, much less run and not be weary. Please do not forget us in your prayers, your sympathy, your gifts and your love. Much of the splendid work so patiently built up through the years will have to be abandoned if all help is withdrawn. We need not only your gifts, but most of all we need you. We too have sacrificed in coming thus far, and, whatever comes, we will continue to work on; but we alone are not sufficient to carry the load." It would be impossible to state the case more accurately or in fewer words.

LEADERSHIP TRAINING

The permanent success of Evangelical missions in South America rests with well-trained national leaders in evangelistic, educational and social work, and an increasing proportion of these leaders must be women. The existing training schools are lacking in material equipment and limited in teaching staffs. During the pioneer days the main task was to lay foundations; but missionary strategists are now concerned with the discovery and training of national leaders capable of carrying on the work. Mission boards have not come to this viewpoint as rapidly as have the missionaries on the field. There is need of more teachers, of better buildings and equipment, of funds for experimental work and training service.

Missionaries understand something of how abundant is the supply of good human leadership material ready for intensive training for the work. There are, here and there, eager, intelligent young women ready to give their lives to the cause; but they cannot educate themselves for a task with a new technique, the methods of which must be developed in action. Other things being equal, the trained national has advantages over the foreigner; but it takes a lot of training to make other things equal. Certainly the natural gifts are here and ready for service. If missionaries are to be experts in anything it should be in the art of finding and equipping others to take their places in the service line.

THE PERSEVERANCE OF THE SAINTS

One of the handicaps of missionary practice has been the occasional touch-and-go, see-the-world adventurer, willing to take a chance on an instantaneous exposure on any field looking for emergency service. Some of these, however, have made good; but over against them all stand the cumulative results of the life-time service of the veterans who came and stayed on through the years, with steadily increasing influence and growing personal satisfactions. The second term is always richer in returns and rewards than the first, and influence grows with the years. In a country where everything is personal, the well-known missionary becomes a personal institution in herself, respected, copied and followed beyond her own knowledge of what is going on.

"I want to be like you," said a girl to a Young Women's Christian Association Secretary. "I want to be like you, to be happy and to be truthful. I am happy sometimes, but I am not always truthful."

Two Americas

A COMMON INHERITANCE

As American Protestants we can only think of this other America in terms of an ultimate synthesis of the best that each continent has to give to the other and to the world. We can work together if we will. Our mutual interests are more numerous than our divergencies. We have a common inheritance of European culture, a common vigor of racial youth and a common tradition of

political freedom. North and South, we breathe the same tonic air of spiritual adventure. The same genius of social advance stirs our blood, and the dominant religious faith of both continents is essentially Christian.

A COMMON TASK

We of the North and South have a common task: the building of a better human brotherhood, the forming of a block of nations dedicated to the promotion of world peace. To us has been given the first tryout at a reinterpretation of the Gospel in terms of every human interest and need. The establishment of social justice, the abolition of war, the extension of education, the emancipation of woman, the ennobling of labor, the bringing of the more abundant life to all sorts and conditions of men, the proclamation of individual and social redemption, all belong to both continents alike and measure our debt to the world.

We now know that the task is far greater than we at first supposed, and our message is more far-reaching and all-inclusive. We are discovering new and yet unappropriated treasures in Jesus Christ which we may share with our neighbors, and we now know of a truth that no man, no woman, no nation, no continent henceforth can live unto itself.

A COMMON OPPORTUNITY

Just now the doors are open, the fields are ready, the morning is breaking. To establish lasting bonds of fel-

lowship and fellow-service between the Christian women of the North and the South is to bless the world. The southern women are more all-America conscious than their sisters of the North, as witness a single illustration. At the closing exercises of the Lima High School for Girls in Peru, the principal of the school spoke of the institution as a "monument to the spirit of mutual benefit between parents, teachers and pupils of the North and South." That was to be expected from a missionary; but listen to the words of the chief speaker of the evening, a highly distinguished Peruvian educator, who in her address said, "This school has been established to train, not merely the mind, but the hearts and spirits of the coming leaders of life. In this great purpose the two Americas are definitely and practically united through this school in a common task to which we must increasingly devote our God-given talents."

A COMMON FELLOWSHIP

The only way to dislike South Americans is to stay away from them. Warm and delightful friendships grow up between missionaries and their South American companions, and if the women of the North and the South could come to know each other, some intercontinental problems might be on their way to solution. Travelers from the North have invariably returned enthusiastic over these warm-hearted and friendly people. Can individual friendships be expanded until they take in races and continents? "I believe," said a noted South Ameri-

can educator, "that we will eventually develop a bi-American civilization; but we must first come to know each other." Simon Bolivar, liberator of half a continent, proclaimed that, "America for Americans is too narrow a basis for a safe civilization; we must make it 'America for the world' if we are to fulfill our heaven-sent destiny."

A COMMON FAITH

We are not merely trying to "change people's religion." If our commission means anything at all it means that we have in Jesus Christ the world's only hope of redemption from human greed, cruelty and blindness. We are discovering new and unappropriated treasures in Christ sufficient for every human need. Civilization needs His interpretation of values; under-privileged peoples need His more abundant life; Latin culture needs the quickening stimulus of His free faith; the Roman Church needs the Evangelical moral code and the open Bible. South American women need to come to their full inheritance of the Christ's ideal for womanhood, and the more adequate interpretation of the Gospel of the Son of Man awaits the contribution of the sensitive Latin.

The World Day of Prayer, with its humanity-wide horizons, has brought blessings to multitudes of South American Evangelical women. An intercontinental Woman's League of Intercession might well become the key to unlock the eastern gates of a new day.

Basic to every other international common good is spiritual understanding, too often left to the last in the

order of emphasis and attention. In this field of fundamental reconstruction of ideals, Christian women of the North and South may well find their highest and most fruitful endeavor.

It comes to this: we are all Americans, and as American women, regardless of race, language and environment, we may join our minds and hearts in a common task for the bettering of human life, the establishment of justice and for promotion of peace. Splendid returns have already been won through short years of missionary service by few and scattered workers with limited material equipment. Now the children of our faith and prayers are asking us to stand by until they are able to take part with us in the redemption of the world.

A COMMON FUTURE

What awaits us? Is it too much to think of federated groups of all-American-minded women dedicated to the unfinished task bequeathed to us by our Lord? Once religion was saving one's soul, and the missionary enterprise was romantic adventure for the few who went forth. Now we know that it is responsibility for all, and that religion means the abolition of war, the end of social injustice, the banishment of ignorance and the cure of human greed. We cannot now turn back except at the cost of intellectual freedom, and to stand still is to lose our one chance to help remake a chaotic world.

We can share only what we have received. Is Jesus for us the revealed unfolding of the heart of God? Is His

cross a burning light across continents and ages, illuminating the path of human redemption? Do we discover in His life the interpretation of our own experience, in His teachings the solution of our problems, in His person the consummation of our destiny and in His resurrection the certainty of our own immortality? Do we fully believe that His purpose for us and for all men is realizable in our distracted day?

It is not a matter only of Evangelical movement in South America. It is a question of Christian world order, the supreme question of a regenerating spiritual life, never more needed than now and never more dependent upon the Name above every name given under Heaven among men whereby we—and all mankind—must be saved.

O heavenly Father and Creator of all mankind, unite the hearts of thy children of whatever race or creed, of whatever land or clime, in one great family of Christian fellowship. Let no unworthy thing separate us from one another nor from thee, dear Father. May we have unity of life, of hope, of faith and of service, that the Kingdom of Our Lord may come to this troubled world. This we pray in the name of Christ, the World's Redeemer.

NOTES ON SOUTH AMERICA

This book affords a wonderful chance to review our geography and history and bring them up to date. To help us win a clearer knowledge of the lives and surroundings of our South American sisters, the author has carefully culled from various reports and authentic sources many interesting facts concerning the countries of the southern continent. Many of these facts were copied from *The South American Handbook* (1934), put out by the Trade and Travel Publishers Ltd. (British).

ARGENTINA

Argentina, the Silver Republic, owes its name to the quest for silver in the mountains and the wearing of silver ornaments by its Indian population in the sixteenth century.

Argentina ranks next to Brazil in size among the Republics of South America. In 1932 the population was estimated at 11,846,655. It is considered that 73% are Argentine born and of European descent; about 23% are foreign born and generally of European parentage, the residue are of mixed and inferior blood.

The greater part of the surface consists of grassy plains. The western part merges into the Cordilleran system of the Andes. Except for a small tract in the extreme north, the Republic lies wholly in the temperate zone. Executive power is vested in a President who is chosen for a six-year term. He and the Vice President must be Roman Catholics and Argentines by birth, and are not eligible for immediate re-election.

Pastoral and agricultural industries are the chief sources of wealth. Argentina is almost unrivalled as a grazing country, where vast herds of beef and dairy cattle, sheep, horses, goats and pigs are reared. The *frigoríficos* (freezing works) are large and

equipped to deal with a total of 25,000 oxen or 60,000 sheep a day.

Buenos Aires, the capital, is the chief commercial center and the largest city in South America.

BOLIVIA

The Republic of Bolivia has an area of about 514,464 square miles and a population which is estimated at 2,911,283. About 50% of these are Indians of whom very few are civilized; about 12½% whites, and the remainder chiefly negroes. Its boundary with Paraguay is undetermined and is the occasion of the long-drawn-out and devastating war. Bolivia and Paraguay are the only countries of South America having no ocean boundary. Great ranges of the Andes system traverse the western part of Bolivia. One of the wonders of the Andes is Lake Titicaca on the border between Bolivia and Peru, lying at an elevation of 12,545 feet.

The dense forests abound in valuable cabinet woods and dye woods,—ebony, mahogany, rosewood, etc. From the many medicinal plants are obtained quinine, coca, sarsaparilla and other products. The country is amazingly rich in minerals, for almost all the known metals are found here including platinum, silver, lead and copper. About one-fourth of the world's supply of tin comes from Bolivia.

Sucre is really the capital of the country, but the present seat of administration is La Paz which is also the chief commercial city.

BRAZIL

The largest of the South American Republics is Brazil, with a population of 41,477,824. Italian, Portuguese and Spanish immigration has been the greatest. The white people, largely of Portuguese

descent, with Italian, German and Russian accessions, predominate in the south; the Indians in the north; many negroes in the eastern states.

The United States of Brazil is governed by a President, elected by the people for a term of four years, assisted by a National Congress. Agriculture is the leading industry. Three-fourths of the world's supply of coffee comes from Brazil, while sugar, tobacco, cocoa and rice are produced in enormous quantities. The country is rich in gold, diamonds, a great variety of gems, coal and manganese, but minerals are developed only to a fair extent. A long list of exports reveals the potential wealth of the Republic. The wealth of botanical and living products is instanced by the facts that there are well over 1,000 varieties of orchids that have been identified, and there is scientific authority for calculating that there are over 30,000 varieties of butterflies.

The beautiful capital, Rio de Janeiro, so wonderfully situated, is one of the great attractions to visitors from other parts of the world. The mighty Amazon River, 4,000 miles in length, is the longest river in the world, and for many years to come will furnish occupation and intense interest to explorers and geographers.

CHILE

Chile, "the Shoestring Republic," is situated between the Andes and the Pacific, and has a coast line of 2,800 miles, while the average width of the country is about 100 miles. There are three chief regions,—the deserts of the north, the arable lands of the centre, and the forest country of the south. To this may be added the Patagonian and Magellan area, sparsely populated, and suitable chiefly for sheep-raising.

The census of 1930 gave the population as 4,271,398. The mass of the people are *mestizos* of mixed Spanish and Indian race. In the middle class, foreign blood predominates, while the upper

class is of Spanish descent with infusions of British, Irish and other European races.

The President is elected for six years by direct vote at the polls. Education is formally recognized as one of the most important cares of the State, and the liberty of the press and inviolability of the home are provided for. Church and State are separate, though the Roman Catholic Church owns general allegiance.

Northern Chile is arid, but the central districts produce large crops of fruits and vegetables, while cattle, horses and other live stock are reared in great numbers. Minerals are the chief source of wealth in Chile. The northern section has the largest nitrate deposits in the world, and it is estimated that these will supply the increasing nitrate demands for 100 years.

Santiago, the capital, is the fourth largest city in South America and is wonderfully situated. The magnificent chain of the Andes, with its snow-capped heights, is in full view for at least nine months of the year. Valparaíso, the principal port, is also the most important commercial center upon the west coast of the continent. It has earned the title of "Pearl of the Pacific." At night myriads of electric lamps peep forth, over hill and dale from point to point of the out-stretching bay.

COLOMBIA

Colombia, in the extreme north of the continent, with land frontiers abutting upon Panama, Venezuela, Brazil, Peru and Ecuador, has a population of 7,967,788. Of these about 7% are Indians, 5% negroes, 20% whites and over 50% of mixed races.

Bogota, the capital, lies in the heart of a rich agricultural and mineral region, and is considered one of the most beautiful cities in the world. Here resides the President, elected by popular vote for four years. Legislative power rests with a Congress of two houses. Columbia has ports both on the Atlantic and Pacific coasts

with plenty of opportunity for its large exports of agricultural products, minerals and manufactures. Cartagena is one of the very interesting cities. The entrance to the harbor up the narrow winding channel is a sight to be remembered. The same forts are seen that gave way before the furious onslaught of Drake and are so little changed that the visitor may easily imagine himself back in the days of the pirates and buccaneers of the Spanish Main.

ECUADOR

No exact census of Ecuador has ever been taken but the population is estimated at 2,000,000. Originally the country was the home of the Quichua Indians, but various other tribes are to be found there today.

The President and the Congress of two houses are elected for four years by adults who can read and write. There are 1,864 primary schools; 16 secondary schools; 3 universities and a law school. Quito, the capital, is in a picturesque valley. It has a university, good museums, a fine cathedral and numerous churches. The architecture is largely of the Spanish colonial type, though the town antedates the coming of the white man.

The highlands of Western Ecuador enjoy a climate healthful and of moderate temperature, even along the Equator. As in so many other South American countries, agricultural and mineral products abound, live stock are raised and equatorial forests produce many valuable articles for export and home use. The leading manufactured product is the "Panama hat," the output of which cannot meet the demand.

The Galapagos Islands, situated in the Pacific Ocean, directly under the Equator, and 300 miles west of Ecuador, were annexed in 1885. An edict of 1913 decrees that at least three-fourths of any island colonists must be Ecuadorean citizens and the remainder from countries having no controversy pending with Ecuador.

PARAGUAY

Paraguay, one of the two inland countries of South America, has a population of 933,330, the inhabitants being largely of mixed race, descendants of Spaniards, Guaraní Indians and negroes. The Chaco Boreal of some 100,000 miles in the fork of the Pilcomayo-Paraguay rivers, claimed for Paraguay by virtue of prior settlement, is claimed also for Bolivia. Paraguay has refused to denounce claims extending northwards to Bahía Negra. Bolivia bases claims upon occupation of posts in the west and seeks access to the navigable part of the River Paraguay. In January 1929 a Protocol of Conciliation was accepted by both countries, and a judicial body, chosen by the Pan-American Union, took the boundary question in hand. War broke out in 1932 and has continued ever since. (January 1935.)

The established religion is Roman Catholic, but universal toleration is the rule. The civil ceremony alone renders marriage valid, but religious ceremonies are permitted. The President is elected for four years and resides in Asunción, the capital on the east bank of the Paraguay River.

Soil and climate are favorable to nearly all tropical and temperate-zone growths and the main source of wealth is agriculture. The *yerba-maté* ("Paraguay tea") tree grows wild in the forests of the northern parts and is used as a beverage by as many as twelve million people in the continent.

PERU

Peru consists chiefly of an elevated plateau traversed by three chains of the Andes mountains. An arid strip of land, about twenty miles wide, lies along the coast. The population estimated at 6,000,000 cannot be stated with certainty as there are many uncivilized Indians whose numbers are not even approximately known. The ruling class is of Spanish descent; there are about 25,000 Chinese and Japanese, many residents from Great Britain

and the United States, and probably more than a million are of mixed blood or Asiatic in origin.

Lima, at one time the capital of all Spanish South America, owes its creation to Pizarro, the conqueror, who lived in the 16th century. Its cathedral was founded by Pizarro and there his remains rest. Cuzco, once the capital of the Inca Empire, stands 11,440 feet above sea level. The ruins of fortifications and irrigation works date back to the time of the Incas, a South American tribe of Indians whose supremacy was acknowledged by most of the cultured tribes at the advent of the Spaniards.

Mineral wealth is abundant; the luxuriant tropical forests provide valuable woods, rubber and cinchona; agriculture and the raising of live stock give occupation to a large number of inhabitants.

URGUAY

The smallest Republic in South America has a population of 1,808,286 of whom about 17% are foreign born. The name of a river became also that of the Republic and is a word of Indian origin. The climate is one of the best and healthiest in the world. Epidemic diseases are rare and the Atlantic breezes temper the summer heat delightfully. There are normally 225 sunny days in the year. Montevideo, the capital, is one of the great cities of the continent. Clean, brisk and inviting in appearance, fortunate in climate and prosperous in affairs, it dominates the commerce of the country. The most characteristic feature of the country is its vast extent of pasture lands.

VENEZUELA

The name Venezuela, signifying "Little Venice," was applied by Spanish navigators, who found in the lake dwellings of the Indians inhabiting Lake Maracaibo a reminder of the Venetian water-

ways. The population is estimated at 3,053,497, nearly one-seventh of them being native Indians. There are pearl fisheries in the neighborhood of the island of Margarita, under Government control. Caracas, the capital was founded in 1567. It has broad, shady avenues and squares, an excellent water supply, a good tramway and telephone service. The President is elected by Congress for a seven-year term. Coffee is the leading agricultural product; nearly 500,000 acres are devoted to its cultivation.

ACKNOWLEDGMENTS

Representatives of the following denominations and missionary agencies have supplied material for the making of this book:

Baptists, Convention of the Rio de la Plata
Presbyterian Church of the U. S. A.
Presbyterian Church of the U. S.
Cumberland Presbyterian Church
Methodist Episcopal Church, South (Methodist Church of Brazil)
Methodist Episcopal Church
Disciples of Christ
The Mennonite Evangelical Mission
The Christian and Missionary Alliance
Protestant Episcopal Church
Church of England (English South America Missionary Union)
Evangelical Union of South America (England)
Evangelical Mission of the South American Missionary Union
Waldensian Evangelical Church
Baptist Convention of Brazil
Baptist Convention of Chile
Seventh Day Adventist Church
Peruvian Evangelical Church
United Lutheran Church in America
Salvation Army
Young Women's Christian Association
Young Men's Christian Association
American Bible Society
British and Foreign Bible Society
Women's Christian Temperance Union
Committee on Cooperation in Latin America
Missionary Schools

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